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THE CHRISTIAN REVIEW,

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ART. I.—THE VALUE OF CHURCH HISTORY.*

HERETOFORE the officers of this Institution have been wont, when elected, to enter upon the performance of their duties without the formality of a public address. In deviating from this course, sanctioned by usage and altogether congenial to my feelings, I act in deference to the opinion of others, and from a conviction that the department of Christian study to which I am called has not been fully and generally appreciated by us. Veneration, by no means too high or sincere, for the Scriptures and the Apostolic Church, has led us, it may be feared, to undervalue and in some measure neglect the record of what Christianity has wrought in the world during the lapse of these eighteen centuries. My discourse will therefore be expected to treat of this great record; and the particular points which I propose to discuss are the Character and Value of a Good History of our Holy Religion from the death of Paul to the present time. For thus may be indicated, with least obtrusiveness, the aims and the importance of instruction in the department intrusted to my care.

And as to the character of such a history, it may be said in general, that it must give a trustworthy account of the progress and influence of Christianity among men. It

*The Inaugural Discourse of Rev. A. Hovey, A. M., Professor of Ecclesiastical History, Newton Theological Institution. June, 1854.

must reproduce before the mind those scenes of trial, conflict and victory, by which, in defiance of all enemies, the truth has been preserved and the "household of faith" continued from age to age; by which the friends of Christ have been made pure and strong and joyful in the midst of restless foes and seductive temptations. It must recall and reënact, by the power of a graphic language, the successive campaigns of this grand warfare, and bring to light the Christian forces which have been most efficient when set against "principalities and powers and spiritual wickedness in high places." It must extract from the dead languages of the faded manuscript, the rusty coin, and the huge mediæval folio, words of energy and light, to animate the drooping and inspire the studious mind. It must break the crust which has hardened over those old fountains of knowledge and let the waters of truth gush out in various and refreshing streams. It must also guide those liberated currents into appropriate channels, as the Egyptian gardener with skillful hand turns the obedient rivulets whithersoever he will, to water his thirsty plants. In other words, it must draw from the original sources of knowledge respecting the Church, in each separate period of her history, suitable and interesting facts, and then grouping them together with the eye of genius, form a series of truthful portraits, giving at once the permanent, and the varying features of this Church.

To be more specific, we believe that such a history must be extracted substantially from original documents. Though not in words, it must be in thought and spirit a transcript from the testimony of first witnesses, and make the same impression, weariness excepted, upon a discerning mind which would have been made by a perusal of their testimony in full. For history does not move in the domain of fiction but in that of fact. It has to do with actual events, with the endurances and achievements and opinions of a real, not a Utopian commonwealth. It should be, no doubt, a sublime epic, reciting the deeds of Immanuel with his host, and doing far more than Milton's "great argument" to

"assert eternal Providence
And justify the ways of God to men."

It is called to celebrate feats of moral heroism nobler than imagination ever feigned, and to recount events ordained of God for the accomplishment of his high designs. But it must cling to the truth. It must introduce no phantom upon the battle-fields of this holy warfare, no shadowy form to

minge with earnest combatants in the army of Christ. It must be careful not to make the oracle of Divine Providence either ambiguous or false, not to "extenuate or set down aught in malice." Professing to let the voices of the past be heard afresh and pour their wisdom into the hearts of living men, it may err as fatally by the omission of that which is important as by the fabrication of that which never occurred. But no analysis or summary or report of testimony can be so reliable as the unabridged testimony itself. For a slight error, admitted through prejudice or oversight by an investigator of the original evidence, is liable to increase in magnitude and assurance when repeated by another—"*mobilitate viget, viresque acquirit eundo.*" The second reporter is not checked by those countervailing facts which tempered the language of the first and rendered it impossible for him to deviate unconsciously so far from the truth. Accordingly, whatever labor it may cost, a good history of the Church must be founded, like the verdict of an enlightened jury, upon the earliest and most direct evidence. Otherwise, moreover, it will be deficient in clearness, precision and vivacity of style. It may, indeed, display these excellences, though resting upon derived testimony, but only at the sacrifice of trustworthiness, a far more essential quality. For if merely such facts are admitted as are considered authentic and reported alike by a large majority of those who have examined the primitive sources, the narrative will seem cold and bald and unattractive. No reader will be greatly interested. The scenes of other days will not rise up before his mind; the moral atmosphere of the past will not surround or enter his spirit. He will traverse a barren waste, with but here and there a pile of whitened bones or a solitary mound to attract his attention. If, on the other hand, that which is omitted, or called in question, or variously stated by investigators of the original documents, be fully received, the work becomes thereby unworthy of confidence. However attractive, it forfeits the character of reliable history and assumes that of mingled fiction and fact.

Without pausing to justify this proposition by further argument, we add, in the second place, that a correct view of Christianity itself must underlie and pervade every good history of the Church. This normal idea will give unity, coherence, meaning and interest to details otherwise impertinent and wearisome. It will effectually prevent the intrusion of thoughts or facts alien to the subject, and like the force of attraction, will seize and hold with the strongest grasp, that which possesses the greatest affinity to it.

Wisely to choose his materials constitutes half the merit of an able historian. Even when all the facts spread out before his mind appear self consistent and reliable, a selection must be made; many must be examined, but few admitted.

It was unnecessary for the evangelists to put on record all the words of Christ in order to give us a true conception of his spirit and work. The immense labor of preparing so minute and exhaustive an account would have been worse than lost. For if by the special providence of God, the endless narrative had been saved from destruction, few persons would have been able to obtain or peruse it, and still fewer would have made any considerable use of more than a fraction of its contents. Hence the wisdom of God is manifest in the brevity of the Gospels, even without urging the presumption that a fuller record would have merely reënforced in other language, addressed to other hearers, the same fundamental truths which we now have.

But if the evangelists were compelled to omit a large part of our Saviour's words, every one of which they esteemed an oracle from heaven, lest their narratives should be unduly protracted, it is quite certain that a still larger proportion of existing materials must be rejected by a historian of the Church. For the facts here craving attention are beyond comparison more numerous and of less intrinsic value. Every earnest historian, therefore, remitted to his own judgment or taste in the choice of all the minor events to be noticed, will be guided in this delicate part of his work mainly by the idea which he has formed of Christianity in its normal state: This idea will also organize his chosen materials, placing one historical personage in the foreground and another in the background, letting a beam of light fall upon this occurrence and a dim shadow upon that, sketching with patient love the features of an approved doctrine, but giving in sharp outline the skeleton of a creed which he firmly believes to be unchristian and pernicious. Meanwhile the writer knows himself to be upright and believes himself to be impartial. His sole purpose and effort are to represent the Church of Christ in all the stages of its growth and activity. Provided, then, he understands the nature of that Church and is able to distinguish it readily from every counterfeit, all is well. But an error at this point vitiates the whole performance; a misconception in regard to the real characteristics or constructive elements of that kingdom whose history he professes to relate, must greatly mar the excellence of his work.

A genuine Romanist, who believes the invisible Church on earth is all contained within the visible, and who excludes from the latter those of every name who do not submit to the Pope and recognize his primacy in spiritual concerns, can hardly with a good conscience notice Protestants of any age save in the language of anathema. A fatal prejudgment separates them, as by a wall of ice, from his sympathy, denies them with the sternness of an infallible decision any place or part among the faithful, and requires him to pass them by in silence on the other side, or call attention with the finger of warning and accents of horror to their sad apostasy.

But on the other hand, whoever believes that Christianity is preëminently spiritual and internal, a divine life and power transforming the individual soul, and dependent for its birth and growth upon no particular ritual or sacrament or human priesthood—whoever believes with Neander, that this new creation within may reveal itself with equal clearness through many and diverse organizations, adapted to the wants of each period and people—will produce a far other and more comprehensive history of the Church. He will find true wisdom in the cavern, and white-robed innocence in the dungeon, springs of water in the desert and flowers of piety on the Alpine summit. The stroke of his pen, like the touch of Ithuriel's spear, will change many a heretic into a martyr and many a caricature into a likeness; will restore multitudes to their proper size and station in the religious world, and give to living faith and love the place which is often assumed by empty form and disguised hypocrisy.

Still another historian may be convinced that Christianity is first personal and then organic, first a new life in the individual soul and then a representation of that life in fellowship with others; that it neither descends by inheritance like an heir-loom from generation to generation, nor is conveyed as balm into the heart by holy offices and solemn rites; that it must rather be traced directly to the Spirit of God and the Word of Truth, and hence may exist, notwithstanding many changes in the polity and ritual of the Church as planted by the Apostles;—and yet with equal firmness may believe that our Saviour cared for the order of his house, and in due time, by the agency of inspired men, formed the primitive converts of each city or district into a model family; that every departure from this original and fraternal organization of believers is dangerous to piety, and every attempt to improve it rash and seditious,—like an attempt to improve the Word of God—tending either to secularize or to pagan-

ize the religion of Christ. He may believe that the whole process of boasted development in the constitution of the Church since the first age has been revolutionary and injurious, and all her sacramental and liturgical growth imaginary—like modern advances upon the personal excellence of Christ—or unnatural, obliterating more and more those characteristics of true religion which were adduced by Tertullian as manifestly divine, namely, the remarkable simplicity of its rites and the inexpressible grandeur of its effects.

Now to the eye of such an author, that stream of living water issuing "from the fountain opened in Judah," must appear to separate at length, like the river of Eden, and flow on in many divergent channels,—one of them sweeping heavily down through the valley, and receiving from either hand a multitude of turbid affluents to swell its volume and vitiate its purity and destroy its healing virtue,—while others, winding their way along the hill-sides, amid rocks and trees, retain their sweetness and sparkle with transparent life under every "little patch of sky" and every beam of historic light to which they are exposed. Such a historian would gladly lift the veil, whether of silence or slander, from all of every name, who in their day "fought a good fight and kept the faith." He would commemorate with peculiar satisfaction the deeds of those who braved death rather than swerve from the truth. And by a proper arrangement he would suffer the events of history to utter their emphatic protest against any deviation, however slight, from apostolic doctrine or practice. Oftentimes have these events failed to do this, simply because writers in the course of their narrative have given to them the color of their own false opinions, just as rocks are said to impart their color to the clinging polypus.

The instances now alleged, show how greatly his own idea of Christianity must control a historian in the choice and use of his materials, and establish our proposition that a correct view of the Church as to its chief elements must underlie every good history of it. The warmth of honest zeal can be no substitute for this view; for zeal, however sincere, if not according to knowledge, may but clothe the form of error in robes of brighter hue, and twist the face of truth awry with a more steady and relentless hand; it may call evil good, and good evil, with the strong emphasis of real conviction; and this conviction is a thing so fair and noble in itself as to hide, perchance, the ugliness of deformity and make the worse appear the better reason. Nor can the cold equity arrogated to themselves by such as profess to study

and write without the bias of any foregone conclusion as to the nature of Christianity, prove a better substitute for this view. To keep one's mind in perfect suspense touching so great a matter, is clearly impossible : but were it not,—were this ignorant equipoise of judgment, resting on a sublime indifference to all which speaks of God and Eternity, actually maintained by an ecclesiastical historian, how then could he distinguish the genuine from the spurious ; how could he discover and honor the true ship of the Church amid fleets of piratical craft sailing under her colors ?

But whence shall a right conception of the Church be obtained ? From the New Testament, and that alone. If then, as we humbly venture to believe, Christians of our denomination have turned to this sun for light and have received substantially correct impressions respecting the faith and order of God's house, they possess at least one qualification for the profitable study and truthful delineation of its history.

And further, special prominence must be given in such a history to questions which still agitate the Church. It must be penetrated throughout with spiritual earnestness and seek to elucidate the real problems of religion and life. For these are of permanent and transcendent interest. They embrace everything of supreme importance to the soul. Having claimed the deepest thought of spiritual men from the first by their weight or mystery, they articulate and conjoin the past with the present, and exhibit the most absorbing religious investigations of each successive period in the Church as belonging to the identical web of Christian life or discipline which men of God are now weaving. They are the strong, benignant angels, with whom, by the wise providence of God, the faithful have ever been called anew to wrestle. Hence they must occupy a conspicuous place in every well executed history of our religion.

Whatever benefit may accrue to science, philosophy and literature, from the prevalence of Christianity, its primary mission is to the moral nature of man. Its chief purpose and work are to deliver the soul from guilt and crown it with eternal life. It may indeed, have taken heavy chains from the intellect and strengthened it for flight into higher realms of scientific investigation ; it may have irradiated large spaces of the soul, which were dark as midnight before, and brought to view sources of good or evil after which mental explorers had groped in vain ; it may have established the only perfect law of beneficence and suggested to philanthropy her best modes of action ; it may have invigorated the

reason, raised the imagination and refined the taste of authors, thus enlarging the channels and purifying the waters of literature; and all this may deserve brief notice and delineation in a history of Christianity; an account of all this may be infused into the pores of the body of the work, adding to its value without augmenting its bulk:—but the principal object for which the Word was made flesh and suffered upon Calvary, and the principal office assigned to His Gospel and His Kingdom, were unquestionably to fulfill the counsel of Infinite Love, “that whosoever believeth—might not perish but have everlasting life.”

And from the days of Paul until now, the true servants of God have recognized this peculiarity of the Gospel, have thought more of its saving than its civilizing power, have been anxious rather to ascertain the moral attitude of man toward his Maker and the appointed means of reconciliation, than to learn the effect which their religion has upon the temporal interests of society. They have acknowledged no doctrines of theology or polity to be cardinal, except those which go to answer that tremendous question: “What shall we do to be saved?” And therefore, must these doctrines, traceable in every age of the Church, be employed as the unbroken and continuous warp of her history. For here may be used the proverb: “As in water face answereth to face, so the heart of man to man.” Through all time, the general make and strength of human spirits abide unchanged. In the search after truth much the same path is trodden by the mind of father and son. “The thing that hath been is the thing that shall be.” Theologians of to-day are working the old vein of thought, and but casting into fresher and more approved forms, gold or silver or brass taken from mines opened long ago by the primitive explorer.

Nor do we by this language depreciate the labors of any. Even Christ himself chose for the most part to reassert known principles of virtue. His moral precepts had been nearly all anticipated. Whether this preannouncement of them to a considerable extent by heathen sages, was owing to somewhat religious in the structure of man’s soul, causing it to light upon them in its lucid moments, or to a touch of inspiration, a breath from the Spirit, granted in mercy to thoughtful, earnest pagans, or to some dim tradition and echo of early messages from God, may be doubtful; but of their presence, here and there, in the masses of classical literature, like solitary kernels of wheat in huge mountains of chaff, there can be no doubt. And the Messiah’s chief work as an ethical teacher was to unite the dissevered

members of truth into a living body,—to present in a compact, homogeneous system, those expressions of the divine law of right and benevolence which had before existed only in a fragmentary state, remote from each other, and almost lost under the rubbish of human speculation.

But if Christ was content to reassert old principles because they were true and supremely important, it can not be thought strange that Christians do the same; it can not be deemed surprising that nearly all the mighty thinkers and doers in the Church, nearly all believers characterized by downright honesty of purpose and energy of action, have been irresistibly drawn to a few central, focal, cardinal doctrines of the faith, and that a record of their struggles from age to age, while endeavoring to appropriate more fully and use more efficiently these great powers, may constitute the best and most vital part of a good history.

As doctrines of this class, may be specified those which pertain to the nature of God's law, the moral state of our race, the person and work of Christ, and the way to holiness in Him;—to the examination of which serious men have ever been attracted by their infinite weight. From the beginning genuine Christians have wished to know and express and defend the truth in relation to these matters; and so too have the foes of Christ striven with desperate rivalry to pervert or bedim this truth. In every adequate record, therefore, of what Christianity has been and has done, these principles must continually appear. The earnestness and vigor with which men have often met around them in spiritual conflict, must animate the narrative and make it well nigh tremble with emotion, as air trembles under the glowing sunbeam.

Yet it is by no means enough thus to recognize topics of enduring interest and give them large space in the account. They must also be treated with discrimination. Studious attention must be paid to the relative importance of each for the several periods of history. For in every distinct era of her existence has the Church been compelled to undertake some leading, urgent task. By a wise foresight and arrangement of God, the vital problems of Christian doctrine have come up in turn for investigation; as the humanity of Christ in one age and his divinity in another, now the moral constitution of man and then the nature of the atonement, here the use of ordinances and there the potency of faith; and thus every period has had its own high lesson to teach, and its own deep impression to make. A failure to comprehend these characteristic lessons and to imprint them on the

pages of his book, must be fatal to the success of any historian.

Still more fatal, however, must be the error of introducing to any great extent, that which belongs exclusively to the past and has no representative or counterpart in the land of the living. Questions which long ago lost their hold on the general mind, merit only a rapid survey. Gratifying a mere antiquarian curiosity in religion, they pertain rather to the history of mental science than to that of Christianity. We must look upon many speculations of the early Church as we look upon the fossil remains of extinct races in the animal kingdom. They lie before us cold and motionless, the relics of an age and condition of the spiritual world which have passed away never more to return. Several opinions vigorously advocated by scholastic writers in the middle ages, now exist merely as rigid petrifications which no eloquence can resuscitate. They were shoots from the philosophic willow grafted into the Christian vine; and while the vine still remains deeply rooted and perennial, those adventitious shoots have flourished into sterile branches and been cut off forever. And so the historian can give them no conspicuous place in his work. He must leave them to rest undisturbed, or else must insert them in whatever crevices lie between his larger and better materials, just as the skillful stone-layer drops many a bit and fragment into the chinks of his rising wall. Nor will such treatment deprive the reader of some adequate knowledge of their peculiarities. For the language of Irenæus is still a proverb: *Non oportet, universum ebibere mare eum, qui velit discere, quod aqua ejus salsa est.* "It is needless to drink the whole ocean, in order to learn that its waters are salt."

We may close this part of our subject by remarking, that excellence of style must also characterize a good history of the Church. It must not merely contain the truth but display it. Events must neither be hidden by cumbrous phraseology nor outshone by splendor of diction. A glimpse of them will not attract or satisfy; they must be made to stand forth full and clear and lifelike. Words in this case should serve not to intercept one's vision of great transactions, but to clothe them instead as with a robe of "filmy gauze," and solicit a reader's eye to look upon the reality again. He may then be made to follow with intense sympathy the Church militant and, in spirit, "fight all her battles o'er again." If history be thus written,—if the facts are wisely chosen, grouped, and set in strong, terse, graphic language,—no

species of human composition can be more interesting or instructive.*

Provided our attempt to describe a good history of the Church has been at all successful, we are now prepared to consider the value of such a history. And the presumption is altogether in its favor. For "God is in history" and especially in the history of his people. His presence is their "cloud by day and pillar of fire by night." His favor is their life and his benediction their pledge of victory. The story of their achievements is the record of what God has wrought. And next to the infallible Word, this record brings us nearest the Holy One and points out most distinctly his way among men.

It shows in the first place that God has done great things for the world by our holy religion. Whoever would appreciate the Church of Christ as a factor in the history of mankind, let him obtain at the outset, correct views of the world when this factor was introduced. Let him go back in spirit to the age of Tiberias Cæsar, and look into the houses and palaces, the schools and courts of justice, the temples and theatres, the camps and prisons, of a people who did "not like to retain God in their knowledge" and were therefore "given over to a reprobate mind." Let him hear the deep wail of Tacitus, over the degeneracy of Rome, and listen to the awful confession of Seneca, respecting the vices of his time; let him study the satires of Juvenal and ponder the words of Ovid, Suetonius and Dion, so illustrative of a sinking world. Let him examine in detail the writings of that period till he feels in his deepest soul the utter impotence of philosophy and science and art to save men from the vilest passions and the lowest infamy. For we must know the original depth as well as the present height of an object, in order to measure the distance which it has passed over in the ascent. And, hence, to see the ripe fruit of paganism;—her sages drifting away on a sea of doubt; her moralists feeling in blind desperation after the pillars of right; her temples polluted by nameless and multiplied crimes; her princes reckless and her populace abject; her simplicity and earnestness and manhood clean gone forever:—and then to look upon Israel old and peevish; her gold dim and her sceptre departed; her sanctuary a den of thieves and her teachers blind; her law buried under the rubbish of tradi-

* *Loquitur in stilo . . . littera omni ore vocalior.*—"The author's pen will speak and his written word be more effective than any eloquence of tongues."—*Tertullian*.

tion, and her charity more contracted than her boundaries:—to see that “darkness covered the earth and gross darkness the people,” and to hear, ever and anon, voices of despair publishing the woe:—this, alas, must be the introduction to his study. The earth was then a broad plain, on which rested a cold, dark mist. Scarce a hill-top pierced this veil of fog and gloom to the sunlight above. Scarce a solitary pilgrim could be discovered here and there climbing upward to catch a gleam of the cheerful day.

But now, in man's extremest need, the Word was made flesh: He “who was the brightness of His Father's glory and the express image of his person,” took the form of a servant and walked lowly and gently among men. His feet were upon earth, but his head was above the mist and above the cloud, radiant with the glory of heaven. All spiritual wisdom was concentrated in Him, and superstition fled before His luminous teaching. He knew all the tones and the semitones of the scale of truth, and all the divine harmonies ever to be evolved from them. He could touch at once every string of the golden harp of wisdom and elicit gushing strains of melody and life. Yet, mindful of human weakness, He but linked together in a few simple airs of “majestic sweetness” the fundamental chords of holy science, and reserved the more intricate and difficult combinations for another world.

A little company of disciples were drawn to His feet, listened to His sacred voice, opened their eyes to His divine effulgence, and sprang upward from darkness to day. And, at length, after the Master had ascended on high and the Holy Spirit had come down to inspire their minds with supernatural insight and prevailing faith, they were qualified to plant and train the church of Christ and were enabled to put on record for later generations, all necessary truth. At their departure inspiration ceased. The well of salvation was large, deep, full, and men were henceforth invited to draw and be refreshed. The facts or elements of Christian truth were given for all time.

But only an infinite mind could fully comprehend these elements: they were however to be used by men, faithful indeed, but not profound, by men nurtured in the midst of paganism and breathing its tainted atmosphere, accustomed to moral twilight and half bound by false philosophies. And so the Word of God was imperfectly understood; the line of investigation was left floating on the surface of truth. Many errors crept into the Church through the gate of bad

interpretation. A nimble, untamed fancy, which exulted in allegory, parable and paradox, was suffered to explain the Bible according to its own license in the use of speech. Whole cosmogonies from the East were bound, like the burden of Bunyan's pilgrim, to a few passages of Scripture, and thus brought within the fold. Regeneration was at length taken to be a mere *opus operatum*, a change effected by the virtue of baptismal waters. The clergy in certain places became powerful, and began to say each to his brother, "Stand by thyself, for I am holier than thou." They grew more tenacious of authority and less watchful for souls. Meanwhile, kings undertook to patronize the faith which they once strove to quench in blood. They waxed zealous for their own several orthodoxy. They set up one and cast down another in the visible Church. They took part in general councils and facilitated the settlement of theological questions by promptly adding to the gravity of argument the weight of a drawn sword. Pagan temples, and shrines, and festivals, and rites, were now consecrated afresh and solemnly appropriated for holy use by a secularized Christianity. Rome subdued her conquerors!

But let us not be too fast. There were seven lamps on the golden candlestick, and we may have watched but one of them. The eclipse of nominal Christianity may yet be merely annular. There may be a rim of light still clear and warm upon the outer circle of the orb, a "silver margin to the cloud" which has grown so black. And it is even so. Christ did not suffer his word to fail. There were many then living and toiling of whom the world was not worthy. There were communities little observed by the great and wise, who nevertheless kept the faith. There were unpretending believers, cast out as evil and laden with curses by the dominant hierarchy, who never ceased to make cave, glen and mountain height, vocal with praise to God. And these were the true succession. By meekness, endurance and charity, by the "work of faith and labor of love and patience of hope," they verified their priestly lineage and calling. With an open Bible and a new heart they refused to amalgamate with paganism, even when this refusal entailed the loss of all things, the giving of their bodies to be burned and of their memory to reproach.

But these were not all. Some in the papal church turned with fainting spirit to the Word of God and drank long and deep of its crystal waters. Refreshed and invigorated they began to labor also for others. Whole sections of the church wavered in attachment to the see of Rome and were hardly

retained in her orbit by sword and fagot. Men of strong intellect, liberal culture and genuine faith, like Augustine and Pascal, took up the massive links of truth given by inspiration and welded them into mighty chains, binding the soul to free grace for salvation, and breaking down by their ponderous weight the arrogance of pride and self-sufficiency. As the work went on, better principles of interpretation were adopted, reformation came, preaching was resumed, Bibles were multiplied, and now truth is entering into actual and earnest conflict with systems of error all over the world. And this truth is the great iconoclastic hammer of God Almighty, falling evermore, stroke after stroke, with increasing frequency and force, upon the stony head of idolatry. A head, terribly jarred and splintered already, which that hammer shall at length beat in pieces and crush to dust and destroy utterly, that Christ may "reign from sea to sea and from the river to the ends of the earth."

And by comparing the world of to-day, with the world at Christ's advent, it will appear that God has done marvelous things for it by our holy religion. Homes and schools, prisons and asylums, churches and benevolent associations, all bear witness to a vast increase of knowledge and a partial renovation of society. A historical survey of the true Church, will show that her members have been all along a brotherhood of spiritual noblemen, the best blood of our race, rejoicing in the hope of eternal life and contending manfully for the faith once delivered to the saints.

And if, after such a survey, religion should still seem to have made slow advances and done very little for so long a period, let us remember, that "one day is with the Lord as a thousand years and a thousand years as one day." He is often pleased to elaborate by means of varied instruments and through slowly moving centuries those works which are in a signal manner to show forth His power and benevolence. And He will never be straitened for time to carry fitly onward to its final issue the plan of mercy devised before the foundation of the world. Although we live in the "last days," we have nevertheless seen "only the beginning of the end." Christianity has gathered in merely the first sheaf of her rich and glorious harvest. Enough, however, has been done to prove her divine parentage and the presence of God in her tents. Enough has been done to make her history, fairly written, the most instructive, admonitory and encouraging volume, apart from the Bible, which men can be invited to read.

Such a history possesses great value, in the second place,

because it reveals the actual law of progress in Christianity. It is something to know that the cause of God has not been stationary since the close of the apostolic era, that there has been a constant ebb or flow of tide in the spiritual world, a movement perpetual and on the whole progressive. It is something for a thoughtful Christian to find such words as "the righteous also shall hold on his way and he that hath clean hands shall be stronger and stronger," applicable, not only to the individual believer, but to the entire body of Christ as well, and to rejoice in the simple fact of growth on the part of God's people in knowledge and virtue. But this is not enough. We feel it to be equally desirable to understand the law of spiritual action under which this gratifying change has been effected; we deem it equally important to discover the method adopted and the agencies employed by our Saviour for the advancement of his cause. For such knowledge will qualify us to enter into His plans and coöperate in their fulfillment.

Now, after the Bible, Church History is called to the office of furnishing this knowledge. It shows how interpretation, biblical theology, and Christian ethics have come to be understood far better than in the second century; how devout men of each successive generation have entered into the labors of their predecessors, resuming and carrying forward the investigation of God's unchanging Word from the point where it had been left before; and how every step in advance, taken by the faithful, is nevertheless, a step in return to the primitive, divinely authorized belief and constitution of the Church,—the stream never flowing higher than its fountain-head.

For the apostles, under the influence of a divine power, did not for the most part, write or speak mechanically, but intelligently, appreciating better than we are yet able to do, the import of their own language and its bearing in each case upon other doctrines of their Master; and therefore it may be presumed, that no essential principles of Christian truth or ecclesiastical polity were neglected by them in teaching the churches. The opinion, that various types or schools of belief,—as the Petrine, Pauline, Johannean,—were established by the apostles in the regions where they severally labored, and that in the best of these schools, or in some later sample of the Church, regarded as a mixture of them all, we are to look for the ultimate and maturest form of Christianity, is neither authorized by the New Testament, nor supported by analogy, nor deducible by fair interpretation from the events of history. It is unreasonable to pre-

sume that parties and strifes were sown in the heart of primitive Christianity by inspired teachers. God does not thus introduce division and weakness into his own household. It is also an error to suppose the first Christians incompetent to receive the leading doctrines of our faith or unwilling to discharge the practical duties of it. They were bold, earnest, self-denying, and ready to follow Christ through evil as well as good report. In everything which pertains to the constitution and government and ordinances of the Church, they were not a whit behind the "very chiefest" of their successors.

But in regard to the deeper truths of divine revelation and their manifold bearings upon each other and the spiritual life of mankind, the early Christians were but children. What the apostles knew by virtue of a special gift must be evolved from their writings by ages of study. One after another, men of powerful intellect and great experience must be raised up to search the Scriptures, bring to light, arrange, and apply their profounder truths, and then pour them by the agency of voice or pen into the bosom of Christian society, there to spread and work, silently perhaps but swiftly, from member to member, till the whole body feels their quickening energy and the Church springs forward in her course of light. By a repetition of this process, alike honorable to the word of God and the dignity of regenerated, individual man, as well as encouraging to personal effort and a sense of responsibility on the part of every disciple to his Master, has Christianity made all her progress in the world; each succeeding laborer having the advantage of a higher starting-point than his predecessors, and of all the knowledge deposited by them in the common mind of Christendom, if not in books; while yet nothing is accomplished without the working of intelligent, sanctifying faith upon the heart, and the strenuous exertions of single-handed zeal for the truth. In the army of believers Christ "expects every man to do his duty." And whenever there has appeared in this army a true champion, wholly devoted to his King and cause, others have caught the spirit of Christian heroism, the standard of truth has been carried forward, and the word has been fulfilled, that "one should chase a thousand, and two put ten thousand to flight."

Were there ample time for the purpose, it would be suitable for me, in the next place, to indicate the polemical value of such a history. It would be well to portray the severe struggles which now engage and presently await the friends of Christ. It would be proper to notice, for example, the

startling theories touching inspiration and church development lately inaugurated, the fierce audacity of disbelief, screaming out its challenge and defiance, the servile prostration of credulity kissing the great toe of a spiritual autocrat and clamoring for the restoration of expelled darkness,—the weasel approaches of lithe Jesuitism and the shameless polygamy of Latter-day Saints. And then it would be desirable to show how the providence of God, as explained by the story of his people, would teach us to encounter these foes of good, and how jet after jet of historic light cast into the very centre of this dense, black cloud of impending evils, must reveal its nature and fortify us against its violence.

It would then be suitable for me to show the value of such a history as tending to foster a catholic, charitable spirit. Men of shining virtue have appeared in almost every division of nominal Christianity. *However false and hurtful a creed may be in the main, it will generally embrace a few principles of truth, and one or more of these principles may preoccupy the hearts of a small number of individuals, working there nearly alone and transforming the moral nature. Hence Christian heroes have been associated with the worst perversions of our faith, and we are called to honor integrity of conscience when we shudder at errors of belief. History teaches us to beware of the first and slightest deviation from truth as infinitely perilous, and yet encourages us to look with charity upon some who wade unconsciously into the shoreless sea of untruth till its waves break over their heads.

And lastly it would be interesting to take note of the spiritual bearing and worth of this history. It would be in place to exhibit the influence of recorded example, the power which good men are known to wield after death by the transmitted story of their faithfulness. For a true history of the Church will abound in the facts of Christian experience. It will often reveal the inward discipline which leads on to holiness. It will lay open the heart of more than one disciple to our inspection, and depict the fiery seas of trial through which men like Augustine, Luther and Bunyan, passed to the haven of rest. It will testify of the new birth, of overcoming faith, and of holy enterprise, and will beckon us to follow the radiant pathway of those in every generation who "washed their robes and made them white in the blood of the Lamb."

But my discourse must be arrested midway to relieve your patience. This rapid glance at long trains of cumulative argument must suffice. And may He in whom there is

light and no darkness at all, dwell in our hearts and lead us to a better knowledge of Himself by the Word of revelation, and the history of His people.

ART. II.—CHRISTIAN COURTESY.

1. *The Principles of Courtesy*: with Hints and Observations on Manners and Habits. A New Edition. 12mo, pp. 310.
2. *The Rhetoric of Conversation*: or Bridles and Spurs for the Management of the Tongue. 12mo, pp. 380. By GEORGE WINFIELD HERVEY. New York: Harper & Brothers.

"A THOROUGH treatise on good manners," says a popular English writer,* "would startle the readers of any generation, our own certainly not excepted; and partly for the reason, that from the servility of too great a love of the prosperous, we are always confounding fashion with good breeding, though no two things can, in their nature, be more different, fashion going upon the ground of assumption and exclusiveness, and good breeding on that of general benevolence. A fashionable man, may indeed, be well-bred; but it will go hard with him to be so and preserve his fashionableness." The author of the two volumes whose titles are the text of our present notice, has, we think, come nigher to furnishing the world with "a thorough treatise on good manners," than any other of the numerous writers who have preceded him in this avowedly important field of inquiry. If it should "startle the readers of this generation," however, it will be mainly for a different and a higher reason than that which is alleged in the language we have quoted—the author of which has failed to regard the subject with that breadth and height of comprehension that characterize the volumes before us, which we may observe at the outset of our review, raise the whole theory and practice of good manners, out of the low grounds of human maxims, and not content with letting them rest upon the fair fields of a refined, but sensual morality, place them upon the lofty summits of revealed Religion, and present them radiant with the effulgence of divine precept.

* Leigh Hunt. (Men, Women and Books, vol. ii., p. 61.)

Hitherto, by some strange fatuousness—or at the best, blindness—on the part of Christian moralists, the philosophy of good breeding has been derived almost exclusively, from profane, instead of sacred oracles; as if indeed the latter had been reticent on a question so fraught with interest and happiness to man. It is difficult to account for the tardy recognition, in a Christian era, of the great and vital truths, that the Bible is not only the divinely appointed lamp to guide our feet to Heaven, but that it is also the best textbook to which we can go for the principles and rules which should regulate all our conduct toward our fellow-men. There is, indeed, no failure on the part of spiritual teachers, to discover and assert the lofty and absolutely pure morality of the Bible, nor has there been wanting, of late, a very general accession, on the part of human philosophers, to the claim which is set up for the Divine Scriptures as the primary and ultimate authority in morals. The world has granted the question of the supremacy of the Bible code of ethics above all others in existence; and Infidelity has scarcely had the hardihood to challenge the verdict which the popular conscience has approved. What has not been, and is not even now, a matter of universal acknowledgment, is that Courtesy, in its largest and highest sense, is a Bible virtue—an offshoot of vital Christianity. So far as we know there is no book—other than those which now claim our consideration—purporting to discuss the theory and practice of good breeding, which lays its foundations, deep and broad, upon the sure ground of evangelical Religion.* Inci-

* We have done unintentional injustice here, to a beautiful little book entitled "At Home and Abroad, or How to Behave; by Mrs. Manners," which has recently been published by Evans & Dickerson, of New York. Our attention has been just now directed to the preface of this book, where the author says:

"The object of this little book is not simply to fit you, my young readers, for society; not alone to teach what is necessary in order to become ladies and gentlemen, by which words I mean persons of refinement and elegant habits and manners; it is to aid in the practice of that charity without which all gifts and graces profit nothing; it is to aid in the great life-duty to 'our neighbor;' it is, in fine, to aid in carrying out Christ's Golden Rule:—

'All things whatsoever you would that men should do to you, do ye even so to them.'

"This is the great reason for learning *to behave*, for learning true politeness—because Christ commands it; and all his life, so divinely devoted to the good of others, enforces it. He was the great teacher of Politeness, and he instructed us that it should come from our hearts, and thus overflow our lips and pervade our lives."

This evangelical view of good breeding, is carried out in the precepts of the book, which is fairly entitled to mention among the few existing Christian Behavior books. It is designed for children, and we beg leave to commend it to the notice of Christian parents.

dental essays, and chapters of books and sermons, there undoubtedly are—of no questionable value—which have unfolded parts of this philosophy and indicated the soundness of their authors' views concerning it. Our complaint is, that nearly all the books devoted to Manners, have come woefully short of the religious standard, and have generally altogether repudiated the Bible as a book of preceptive Courtesy.

There is not in all the elegant and elaborate tissue of fine-spun sentiment which was woven in the loom of Lord Chesterfield's sagacity, a single thread of the golden grace which composes, warp and woof, the Courtesy of Christianity, and which our author well defines as "the becoming expression of love to God and man in every sphere of social intercourse." The polished, but heartless letters, of the Earl, fell as powerless upon the stolid and unpliant nature of his son, as the cold moonbeams fall upon the rugged cliff. Who that has read the nearly five hundred letters of that polite but profligate nobleman, has not—while he admired their style and applauded their frequent erudition—deplored and censured the frivolity of their moral tone! Who has not wondered that even in this enlightened and progressive age, such a merely statuesque and chilling system of good breeding, should exert any influence or possess any authority over the intelligent and ingenuous mind? We would as soon think of teaching a son modern geography by the books of Strabo, as we should of teaching him Courtesy by the Letters of Chesterfield. The former, indeed, would be a less fatal error than the latter, for at most the penalty of his geographical researches would be total ignorance, while the penalty of his æsthetical studies would be a depraved mind, enshrined, though it might be, in a polished casket.

Lord Chesterfield not only failed to inculcate morality in his Letters, but repudiated the idea that morals and manners are at all akin. "A man of the world," he says, "must, like the chameleon, be able to take every different hue, which is, by no means, a criminal or abject or necessary complaisance, for it relates only to manners *and not to morals!*" The absolute selfishness of the principle which underlies his theory of good breeding is not supposititious, but openly avowed in his own language, which we quote: "A friend of yours and mine has justly defined good breeding to be the result of much good sense, some good nature, and *a little self-denial* for the sake of others, and with *a view to obtain the same indulgence from them.*" This unconcealed divorcement of good breeding from the principles of morality has very properly elicited the severest strictures and objugations of the

sincere critic. It has, moreover, kindled the indignation of the honest muse, and called forth from the pen of Cowper, one of the most scorching apostrophes in the range of English verse :

“ Petronius ! all the Muses weep for thee ;
But every tear shall scald thy memory :
The Graces too, while Virtue, at their shrine,
Lay bleeding under that soft hand of thine,
Felt each a mortal stab in her own breast,
Abhorred the sacrifice and cursed the priest.
Thou polished and high-finished foe to truth,
Graybeard corrupter of our listening youth,
To purge and skim away the filth of vice,
That so refined it might the more entice,
Then pour it on the morals of thy son,
To taint his heart was worthy of thine own !
Now while the poison all high life pervades,
Write, if thou canst, one letter from the shades,
One and one only, charged with deep regret,
That thy worst part, thy principles live yet ;
One sad epistle thence may cure mankind
Of the plague spread by bundles left behind.”

The censures of the wise and virtuous, and their reiterated denunciations of the influence of Chesterfield's æsthetic precepts upon the young, have been so unsparing that it would seem almost needless, at this day, to pursue them with fresh opposition, but his unhappy works have not passed into the oblivion which they merit. Only recently, an elegant edition has appeared in England, under the editorship of Lord Mahon, and the young aspirant for the distinction of the graces is yet exposed to the demoralizing power of his false and fatal philosophy.

But it may be said that all the writers on good manners, have not sinned so fearfully against the moral sense of man as Lord Chesterfield. It may be so ; and we would hope that it is so. But it would be difficult, we imagine, for the objector to find us any treatise on the principles and ceremonials of good breeding, the merits of which are more than negative on this score. Other and later writers have, perhaps, foreborne to declare morals and manners distinct from each other ; but they have failed equally with him, to incorporate with the laws of etiquette, the principles of a Christian morality. The books in common use, whether addressed to one sex, or to both sexes, are generally as innocent of any recognition of the Christian basis of Courtesy, as the Koran itself is, of revealed Religion.

While our limits forbid us to specify the numerous books to which these strictures are applicable, we must mention two or three of them by way of illustrating our views.

In a volume entitled "*Hints on Etiquette*," which appeared some years ago, in a New York reprint, and was currently accredited to Count D'Orsay, but which was subsequently claimed, in a Boston edition, by Charles Wm. Day—there is manifested, in every page, a selfishness of the genuine Chesterfield stamp. "A high sense of honor" is the most elevated principle recognized by its author, as the motive of good manners. In a book of "*Maxims*" by the same writer, he takes especial delight in sneering at the precepts of Christianity, their teachers and their followers; and the sum total of his morality is indicated in the opinion that "almost the only reward which the Almighty seems to vouchsafe in this world, to a virtuous, well-spent life, is an *easy* death-bed," which he has the conscience to add, "is worth living morally for."

A book entitled "*The Laws of Etiquette*," published a few years ago at Philadelphia, thus pictures the accomplished gentleman. "He has all that is valuable of Christian accomplishment; he has its gentleness, its disinterestedness, its amiableness, without the self-illustration, the studious and systematic uncharitableness of thought and speech, the impertinent intrusion and the disgusting cant and whine, which ignobly distinguish the professors of modern religiosity; and seem all but inseparably connected with the Christian character."

The animus of this sentiment is so patent, as the outbreathing of a malignant hostility to revealed Religion, that it requires only to be pointed out to satisfy every Christian mind, that its author is not a safe guide upon any topic of vital interest. This monstrous declaration, nevertheless, is quoted with approval, in a manual of Good Breeding, published in Boston. Even the "behavior books" which come from the hands of woman, and which ought, of all others, to assert the intimate and inevitable connection between Christianity and Courtesy, are strangely deficient in this respect. It is only in the preface of a late edition of the "*Young Lady's Friend*," and after the work has been twelve years in circulation, that its author begs her "young friends to remember that the best manners and conduct must be the result of Christian principles, carried out into the details of domestic and social life." In the name of good manners and of a pure religion, we thank Mrs. Farrar, for this tardy acknowledgment of a vital truth. We can not

help regretting deeply, however, that this long-after thought of hers, did not come to her in season to have left its mark upon the revised pages of her book. It makes but a poor impression in the preface, when not a subsequent page is either illuminated or warmed by its genial influence.

In the "Behavior Book" by Miss Leslie, there is not one syllable from the preface to the finis, to indicate that this amiable lady has any knowledge whatsoever of the relation existing between Bible ethics and good breeding.

One of the ablest of the great religious essayists of England,* deplored while living, the injury which has been done to the world by the omission, or rather by the exclusion, of the principles and precepts of Christianity from the polite literature of modern times. He says: † "It must be obvious, in a moment, that the most general doctrines of Christianity, such as those of a future Judgment and Immortality, if believed to be true, have a direct relation with everything that can be comprehended within the widest range of moral speculation and sentiment. * * * * * The writer, therefore, must have retired beyond the limits of an immense field of important and most interesting speculation—must, indeed, have retired beyond the limits of *all* speculation most important to man, who can say that nothing in the religion of Christ, bears, in any manner, on any part of this subject, any more than if he were a philosopher of Saturn."

These strictures are exactly in point to our theme. The sin of excluding Christianity from treatises on Social Ethics, lies at the door of the majority of those who have assumed to be teachers of public morals. It is a serious matter, and demands the earnest attention of all those who adopt the beautiful sentiment of the poet—

"Talk they of morals? Oh, thou Bleeding Love!
The grand morality is love of Thee!"

It can not be allowed to these teachers of good breeding to plead, in extenuation of the fault which we charge upon them, that they are dealing with the externals of conduct only. This is, indeed, their sin. In an age when the inseparable connection between the moral sense and the outward manifestation is everywhere felt and confessed, the philosophy which seeks to affect the latter, without having reference to the former, is only less wise than would be an attempt to purify a stream of bitter water, without putting

* John Foster.

† Essay on "The Aversion of Men of Taste to Evangelical Religion."

the corrective into the fountain. It may do very well in lands which are not Christianized, for the laws of good breeding to be based upon human maxims and to be circumscribed by selfishness, since neither the Koran nor the Shaster of heathendom supply any surer foundation. But it is a fatal mistake to commit in a country atmospherized by a Divine Revelation, and illuminated by the Sun of Righteousness, to perpetuate practically that divorce between morals and manners which we have seen Chesterfield so unblushingly pronounce and which his successors in the æsthetic rôle have either not cared or not dared to denounce. The spirit of the age demands fidelity from the conservators of public morals, whether they teach from the pulpit or from the press. If then, the writers of our manuals on Behavior, willfully ignore the authority of the Bible as the only comprehensive and adequate basis of social conduct, the duty of the reviewer is to declare this vital defect in their teachings, and to invoke and encourage more faithful writers to occupy the ground which these recreant keepers will not improve. It is high time that the Christian world should contemplate this subject in the light of their divine faith. They have been too long blind to truth and duty. The fact should be proclaimed throughout Christendom, that the only basis of sound ethics, and also of true æsthetics, is a sound and true theology.

Every reader who is extensively conversant with modern literature, must deplore the unsoundness of its morality, and its general infidel tendencies. There are, not a few, we apprehend, who, if called upon to bear witness upon the subject, would indorse the testimony of Robert Hall, to the unsatisfactory and mischievous effects produced upon his mind by reading the "Moral Tales" of Maria Edgeworth, from which practical piety seems to have been studiously omitted.

There is no greater obstacle, in our apprehension, to the spread of evangelical religion, than the practical disavowance of its spirit from the conduct of men. If the religion of Jesus Christ exerted, to any reasonable extent, its legitimate effects upon the daily life and upon the social habits of its professors, the influence which it would assert over the world, would be immeasurable by any elements of calculation within our experience. Nor is this true of our own land only, for says Chevalier Bunsen, in his German edition of Hippolytus—where he is speaking of the need of another German Reformation, and the hindrances to it—"The inner obstacle is the too evidently apparent separation of thought from actions, of religion from life, and thus, in a

measure, of theology from religion. * * The striving to realize ideas conditions the sound progress of the thought. But this itself is conditioned by experience, and this again, by a healthy reality, that is by the life of the individual for the community ; in other words—*by morals as the ground of all culture.*"

There is something, we fear, of censure to be brought against nearly all our systems of Ethics, in that they do not insist, with sufficient clearness, upon the practical relations of their principles to the every-day life of men. If it be conceded that the ethics of the Christian Religion are *the* rules for human conduct in every circumstance of life, how is it, we ask, that so lax a manner of enforcing them has obtained in the treatises of our moral philosophers? We have not space in which to pursue this question, which we submit to the most interested parties—but which we think should press itself upon all who expound and assert the morality of God's holy word.

Our readers will be prepared, by the tenor of the foregoing observations, to learn that Mr. Hervey's books contemplate the precepts and practice of Courtesy, or Social Manners, from the religious stand-point. While we cordially thank him for this new view of an old subject, we can not forbear an expression of our surprise that the middle of the nineteenth century had gone by, before such a view was taken in anything like a comprehensive sense. What Leigh Hunt will say to this treatise on good manners, which has appeared, we hope to startle the readers of this generation, is scarcely problematical. As we have already hinted, he saw beyond the very narrow horizon of the merely fashionable ethics of the day ; but his words—which we have already quoted—do not discover to us that he had planted himself upon, or even discerned, the stand-point of our author. He is evidently not prepared to go to the Bible alone for his ethics and his æsthetics—though we are fain to do him honor for exposing the flimsiness of the past system of good breeding ; and we can not do less than hope that he may yet be able to see, in these cis-atlantic books, not only the germ, but its beautiful unfoldings into healthful and fruit-promising verdure, of good breeding upon the ground of *Christian* benevolence.

Our author says in his preface to his first work, that

" He has addressed his work to Christians, not because he thinks them singularly deficient in courtesy or in general refinement. They number among them persons of every culture, condition, and rank, and in respect of manners are not distinguishable from the rest of mankind, except so far as

the ameliorating power of their religion has made them peculiar. His design has been to provide a safe guide, not only for the Christian, but for all men. He has not as yet been able to comprehend how there can be more than one authoritative code of morals. He believes that none but the evangelical code can be taught either with impunity or advantage, and that it defines the duties of every human being, as well the duties of the man of the world as those of the Christian."

We have here, explicitly sounded, the key-note of the whole treatise, for we regard the two works as a unity. It proceeds upon the premises that true courtesy must have its foundation in regenerating grace. In the "Rhetoric of Conversation," he says:

"We have little hope of effecting any durable reform in the conversation of those whose hearts are not undergoing the transformations of sanctifying grace. Moral precepts are all but lost upon those whose unrenewed nature is constantly repelling them."

In another place, and where he is exhibiting Humility as the first foundation stone of Christian courtesy, he has this definite language:

"True humility dwells only in the bosom of those who have repented of their disobedience to God, and of their rejection of his son the Saviour. Reader, be not startled at this declaration. You may have gentility; you may have modesty; but humility, and that deportment which springs honestly from it, you can not claim unless your soul has bowed low with godly sorrow. No imagined amiableness of nature can be an acceptable substitute for it. Evangelical contrition is the best mark of its presence in the heart, and this can only be exercised by prostrating the soul at the foot of the atoning cross, and by a simple and sole trust in the sacrifice which hangs thereon. 'But,' you reply, 'this is too low for my pride to stoop.' Too low! How low has not your pride already stooped to gain its coveted objects? To what degradation has it not submitted, in order to support itself? Pride scorns no meanness. Lucifer was willing to crawl in the dust to support his dignity. Imitate him no more; neither believe him though he should whisper in your ear the promise, 'Thou shalt be as a God.' Harken rather to the voice of the Divine Teacher who stands and calls: 'Come unto me, for I am meek and lowly in heart.'"

However much the unregenerate man may cavil at this position, the Christian will discover, at once, that it is impregnable. Instances, how many times so ever multiplied, of great suavity and courtesy of manners in men of the world, will not serve to invalidate its integrity. It must always be borne in mind that these examples of amiability and moral beauty are presented to us only in Christian countries, and beneath the plastic influences of Christian precept. Before we can exactly estimate their value in a question like this, therefore, we must ascertain how far they

are themselves the unconscious but no less beautiful fruits of Christianity. They have been nurtured, more or less, in a religious atmosphere; informed more or less by religious precepts instilled into the mind from infancy to age, and ripened into almost perfect maturity by the genial warmth of religious example.

If it could be made to appear that such characters are exceedingly rare—if not indeed absolutely impossible—in lands where the Bible has not a positive influence upon the popular mind, it would seem that our author's position would be established. It is not likely, however, that men of the world will concede it. We might just as well expect that they should confess the spiritual blindness of which they are the unconscious (though not therefore irresponsible) subjects. We see a thousand graces, born of Christianity alone, adorning the persons and characters of our fellow-men, who are yet quite ignorant whence they spring, and who too often imagine them to be the fruits of their innate goodness of nature. They are conscious of noble impulses, of sacred affections, of tender sensibilities, of pure tastes, and indeed, of an æsthetic nature which is not averse to the exterior claims and observances of Religion itself; and they are very naturally unable to discern in these any operations foreign to the law of their own hearts, while at the same time they are indebted to a happy religious culture—or it may be to less tangible but not less real spiritual influences—for their superiority, in this respect, to other men. It is only the Christian who can realize the influence of Christianity upon his own heart and life; and so be able and joyful to say with the Apostle, "By the grace of God, I am what I am." Let us confess the truth and beauty of Cowper's lines.

"Grace makes the slave a freeman. 'Tis a change
That turns to ridicule the turgid speech
And stately tone of moralists, who boast,
As if, like him of fabulous renown
They had, indeed, ability to smooth
The shag of savage nature, and were each
An Orpheus, and omnipotent in song:
But transformation of apostate man,
From fool to wise, from earthly to divine,
Is work for Him that made him. He alone,
And He, by means, in philosophic eyes,
Trivial and worthy of disdain, achieves
The wonder; humanizing what is brute
In the lost kind, extracting from the lips
Of asps their venom, overpowering strength
By weakness, and hostility by love."

The Bible is, undoubtedly, the most complete and only ultimate guide-book to good manners. It teaches them in every precept, and illustrates them upon every page. "Be courteous," is an apostolic injunction which is only varied in expression throughout the whole of preceptive Scripture. In the words of our author—

"It is mortifying to admit that many Christians do not habitually practice that courtesy which their sacred books so clearly teach. They have in general given less attention to the formation of pleasing manners than the children of this world. Hence they have frequently been equalled in exterior deportment, by those who knew no other law of conduct than the empty mimicry of the Christian graces. Many, it is to be feared, have turned away with disgust from the beautiful simplicity of Christianity when they have witnessed the offensive singularity of some of her conspicuous votaries. Alonzo Cano, the Spanish sculptor, is said to have refused the offices of a priest when dying, because, as he said, the crucifix he brought with him was so bunglingly executed. Will it be said that the generality of unbelievers are not so fastidious? It is true that as a class they have not a more delicate sense of propriety than believers. Yet many, no doubt, have preferred being elegantly lost to being vulgarly saved."

Here indeed, is the fatal error and delusion of the moralist. His genial nature blossoms with virtues beneath the unacknowledged power of Christian culture. He sees, at the same time, a morose and querulous disposition untransformed by a professed Christian faith. These opposite results produce in his mind the very natural conclusion that whatever Christianity may do for a man, it does little or nothing for his manners. If upon the other hand, he sees a professing Christian, whose habitual conduct is the result of heaven-born principles, and whose example is a perpetual savor of grace, both of manner and moral, he is not prepared either by his own experience, or by general observation, to allow that this harmonious character has been directly and exclusively fashioned by the power of religion. He regards it all as the happy consequence of a gentle nature, or the happier accident of favorable circumstance. In this manner is our blessed religion robbed of its rightful honors, through the inefficiency of those who claim to be its exemplars, but who, too often, alas! are only its contemners. Thus it is that divine and renewing grace which is the precious germ of all genuine and abiding loveliness of character, is regarded by men of the world generally, and not infrequently by professed disciples of the meek and lowly and perfect Redeemer, as utterly inoperative upon the external conduct of its subjects. From this view of the case it is not a difficult lapse into the still more depreciating and

unworthy view of Christianity, that it is even hostile to the graces and amenities of life, tending rather to make men ascetics than to make them polished and perfect gentlemen.

In opposition to this view we would hold up to their contemplation the exhortation of an inspired Apostle—himself a pattern of the most exalted courtesy—"Brethren, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise—think on these things." Let them contrast this language of the inspired teacher of Christian courtesy with the selfish and soulless words of the world's paragon of courtesy, Lord Chesterfield, which we have already quoted. The apostle tells us that he became all things to all men—the most comprehensive and exquisite realization of politeness—in order that he might win some—win them to the obedience of the gospel. Chesterfield says,* "Call it vanity if you will, and possibly it was so; but my great object was to make every man I met like me, *and every woman love me.*" Literally he "sought them—not theirs;" and how insignificant, nay how contemptible, is the spirit of the world's oracle when contrasted with that of the Apostle Paul, whose intellectual and social powers almost infinitely exceeded those of Lord Chesterfield, the enemies of the former being the judges!

In the "Principles of Courtesy," Mr. Hervey considers in Part I., the graces of Humility, Gravity, Cheerfulness, Gentleness, Courage, Meekness, Sensibility, Delicacy, Propriety, Sincerity, Gratitude and Zeal, as the essential foundations of that conduct which alone can be entitled to the distinctive and lofty title of Christian Courtesy. In Parts II. and III., of the same book, he treats of the forms or phases of the manifestation of this courtesy in the every-day life of the true Christian.

Our quotations from this and its complemental volume will be briefer and much less numerous than our earnest inclination to do them justice, prompts us to make. We have dwelt with sincere pleasure, upon various parts of the two volumes, and our marginal pencillings are indicative of a generous choice of salient and pertinent passages, which could scarcely fail, if we had room for them, to justify our cordial approbation of both the matter and the manner of our author. His books are replete with excellent counsel enforced in a clear and chaste style. They abound with the most apposite quotations, which evince, at once, the erudi-

* Letter to his Son, July 21, 1752.

tion and cultivation of the writer's mind. They are characterized also by felicitous illustration, in anecdote and metaphor, drawn alike from mythical and actual life. A genial and cheerful tone—struck we doubt not from the strings of a harp attuned by a Divine hand—pervades them, and they are frequently luminous with the scintillations of a delicate wit, which we are not able to convict, in a single instance, of malignity or even of unkindness. We have left yet unsaid, of these books, what should most commend them to the Christian reader. They magnify the power of a spiritual life, and exhibit the doctrines of the Cross of our Redeemer in their true and vital efficacy upon the whole conduct of man. While the cold pages of Chesterfield corruscate, like icicles in the sun of winter, with the perpetual gleaming of "*Les graces, les graces, les graces!*" the pages of our author glow, like the warm bosom of a summer-sunned lake, with the blessed monotone of—*The grace, the grace, the grace of our Lord Jesus Christ.*

We shall draw somewhat at random, from the marked passages to which we have alluded. Upon the delightful theme of Cheerfulness, he says :

"Unchristian men are at a loss to understand how a religion, which is associated in their minds with painful emotions, can make its votaries serene and happy. They fail to perceive that they and the Christian respectively view the Gospel from opposite points. As the Venus de Medicis expresses different passions according to the points from which it is contemplated, even thus Christianity shows diverse aspects to these two classes of beholders, and makes different impressions on their minds. The sinner, feeling guilt, and dreading the divine wrath, sees in the Gospel, death, judgment and perdition ; the saint, on the contrary, accounting it his salvation, sees in it, hope, triumph, and everlasting bliss. The sinner has cause for viewing the Gospel with the most painful feelings, but he is wrong in supposing it to be the cause of them. The Gospel, properly so called, namely, the glad tidings of salvation through a Redeemer, has nothing that, in itself, is calculated to make men miserable. It does, indeed, presuppose the existence of sin, death, the judgment, and endless misery, but it has not created them ; they are as old as the fallen world, and the fear and self-accusation they excite have always and everywhere, been the inalienable heritage of sinners. It is true some corrupters of Christianity have conspired to make it the cheerless system that multitudes have been used to regard it. By the help of their crucifixes they crucify the Son of God afresh ; and they carry his lifeless body back again to the sepulchre by embalming the inanimate form of religion in gloomy cathedrals and cold convents. Their penances, austerities, and purgatories have filled the way of life with reeking and sinking graves, and hung the portals of heaven with death's-heads and cross-bones. But these things are no part of the religion of Christ. The Gospel was designed to save the believer from unending woe, and from the guilt and foreboding which must ever follow sin. He who truly believes and heartily obeys such a Gospel, ought to be the most cheerful of human beings."

There is a lesson of deep importance conveyed in the following passage, which occurs in our author's dissertation on Delicacy, as a principle of Courtesy:

"Consistent piety will count the latter [Courtesy] the silent, mighty, far-spread dews that descend on the mountains of Zion, and the former [External Politeness] the noisy, narrow, vernal torrents that vaingloriously dash over their cliffs. What is it that a man is a patron of all the benevolent societies; what is it that the glow of his gold gleams athwart the shades of eastern jungles and western wildernesses, lights up the dark islands of ocean, and melts the frozen poles, if he habitually despise the nameless little charities of life, if he be wont to chill the domestic hearth, and the hearts of his brethren and neighbors with a blunt, morose, and disobliging behavior?"

Still further on, and upon another theme, Mr. Hervey says:

"The obligations of propriety extend yet further. They reach the minutest action. Whether we perform a deed which attracts public attention, or one that is noticed only by a few, or which passes entirely unobserved, we are bound to do it with propriety. The command, 'Let all things be done decently,' is of constant and universal application. Many precepts may be executed before or after others, but this should be performed simultaneously with every other. The duty of propriety wraps itself round each other duty. This is the sacred fire upon the altar of the mind which should burn continually, gild with its blaze every sacrifice, and cast its light on every service."

What a contrast to this is the language of Chesterfield where he expatiates upon a propriety or decorum—"which does not extend to moral or religious duties, does not prohibit the enjoyments of vice, but only throws a veil of decency between it and the vulgar, conceals part of its native deformity, and prevents scandal and bad example. It is a sort of pepper-corn quit-rent paid to virtue as an acknowledgment of its superiority, but according to our present constitution is the easy price of freedom, not the tribute of vassalage."*

Gratitude is doubtless an important element in the composition of Christian courtesy. Whoever is not entirely and cheerfully thankful for the good which is bestowed upon him, whether directly or indirectly from heaven, is lacking in one grace which shines conspicuously in almost every example held up to us in the Bible for our imitation, and which was peculiarly prominent in the matchless character of our incarnated Lord. "Gratitude," says Degerando, "never springs up in the soil of selfishness; for self-interest in its eagerness to appropriate, is unable to understand the impulses of generosity, or to measure the true value of the

* Essay lxiii., in "The World."

gift; and when we do understand it, we must love much to be willing to accept; we refuse when we love but little. Gratitude is the justice of the heart."

Our author instances the classic name of Addison, as an eminent example of this grace, which he discovers in his beautiful hymns, and which he finds "reflected from many a page of his writings."

The chapter on "Zeal," is worthy of more than one reading, if only for the luminous distinction which it draws between this Christian grace and fanaticism, and for the natural accordance of zeal with the exquisite quality of gentleness which it points out. We quote the latter illustration:

"So far from being prejudicial to gentleness, true zeal sheds a celestial lustre upon it, and graces it with a divine accomplishment. It is the crowning propriety of a being who is sensible of what he owes to his Redeemer, compassionates the woes of mankind and knows the remedy for them. Nothing is more decent than an ardent desire to benefit a wretched world; that is the truest delicacy which seeks man's immortal bliss; there is no more graceful act of courtesy than that of snatching a fellow-man from the yawning flames of the infernal abyss. Nor do we want examples uniting a holy fervency with a sweet mildness of spirit. After the sacred patterns so often mentioned in these pages, some of modern times might be named, as the Countess of Huntington, Hannah More, and Anne Hasseltine Judson, Fennelon, Count Zinzendorf, William Wilberforce, and many others not inferior to them in this respect. In the character of these we behold zeal and gentleness most agreeably blended, and each as excellent as when it is found apart in other persons."

In the practical use or application of these great principles to the daily life of the Christian, our author has very properly begun with his religious duties—from which he passes to his general social obligations. It is a fault of nearly all the books on manners, which have fallen under our observation, that they deal quite too much in the minutiae of etiquette, presuming perhaps nothing at all upon the good sense, as they certainly make no account whatever of the kind intentions of those who are to read them. Like the Judean Scribes and Pharisees eighteen centuries ago, they carefully tithe the mint and the anise and the cummin, but entirely omit the weightier matters of the law. Whole pages of these pretentious manuals are occupied with directions of the most minikin character, oftentimes of the least possible concernment to the reader. Their authors are perpetually employed in the task of breaking the flies of frivolity upon the wheel of their judgment, and their books are stuck as full of maudlin-rules as a cookery book is of receipts.

Among the "Curiosities of Literature"—not embraced in the collection of D'Israeli—is an old brochure entitled "The

Ringer's True Guide, containing a safe directory for every true Churchman, or an affectionate address to Ringers in every Church and Parish. By S. Beaufoy."

The author of this tractate, estimating "that in a moderate calculation we have more than seventy thousand ringers," thus addresses them. "If thou, dear reader, art a ringer, thou hast an active part in the Church, and thou shouldst be careful to perform thy part with holy propriety.

* * Thou shouldst pray that thou mayst always fill thine office as God exhorts in his holy word when he says, 'Whatsoever ye do, do *all* to the glory of God.' (1 Cor. x. 31.) And I recommend to thy most serious consideration, 1st, what are the most material ends to be answered by ringing. 2ndly, I would excite thee to examine whether thou hast practiced ringing with a view to these important ends." Not a whit more gratuitous was this important manual for bell-ringers, than are the greater part of the rules for behavior given in the popular manner books of the day.

Mr. Hervey has not often cumbered his pages with the letter of etiquette, but has sought rather to imbue the reader with its spirit. He has left him most generally to think for himself on questions of propriety, being solicitous only to teach him how to think wisely. He says in the introduction to the Principles, "We have gained an important point when we have formed a habit of thinking on this subject. By patient and well-directed thought we are brought to comprehend those great principles which are the basis of all correct conduct; and to use them as tests of the countless particulars which make up the sum total of one's manners."

In the chapter on "Order," there are numerous excellent hints, which if allowed to have due weight "in the great congregation," would tend vastly to enhance the dignity and sublimity of public worship. He points out the *juste milieu* between formalism on the one hand and disorder upon the other, and wisely argues that if God "were the artificer of disorder, deformity and darkness, surely he would never have attempted to adorn the skies with the effulgent and harmonious spheres." He fails to recognize in our oftentimes noisy "revivals" that work of the Spirit of which the "Pentecostal season" was the antetype.

On this point he says:

"Now the presence of the Holy Ghost seems not to be indicated, as in the dispensation of miracles by flames of fire, but by shouts, groans, sighs, and faintings. At the day of Pentecost the meeting was one of great solemnity. The Galilean brethren must have been penetrated with holy fear at witnessing the miraculous exhibition of that occasion, and at finding their tongues

giving utterance to strange languages. The multitude were astonished and confounded when they beheld these illiterate men suddenly coming to be masters of the languages of all nations. They were all amazed and said to one another: 'We do hear them speak in our tongues the wonderful works of God! What meaneth this?' We read of no uproar in this vast assemblage. On the contrary, when they heard the word they were pricked in their hearts and inquired of the apostles, saying: 'What shall we do?' There were deep searchings of heart that day; then, doubtless, might have been seen the silent and half-concealed tear of many a penitent, eyes lighting up with heavenly hopes, and countenances kindling with joy unspeakable. The feelings which possessed the hearts of the converts could not have been favorable to a tumult."

Mr. Hervey administers a merited rebuke to those congregations which persist in adhering to their old ways—in spite of the most conscientious counsels and reformatory efforts of their ministers, and says with much force:

"Such persons are apt to be bigoted and deluded in matters of vital concern. They are commonly those who must be allowed to go to heaven in their own way. When Mahomet, on one occasion, was going to pay a visit to Paradise, it is said he was invited to make his own choice, from a variety of suitable vehicles, to carry him through the skies, such as winged horses, fiery chariots, and celestial sedans; but he refused them all, and would be borne to heaven upon nothing but his favorite ass."

In the "Rules for Deportment at Church," there is perhaps more of the minimal objectiveness of which we complained just now, than in any other section of the book. They exhibit, in the main, however, good judgment and refined taste, with a profound reverence for the sacred injunction, "Keep thy foot when thou goest to the house of God." The only direction here, which we feel inclined to challenge, is the following:

"If a gentleman is seated in a slip, he should arise, open the door, and pass out, when a lady presents herself for admission, which she ought to do by simply touching the top of the door, without an effort to open it, or exhibiting any uneasiness; for this would sometimes be interpreted as a rebuke for the tardiness of the occupant, who would perhaps, at such a hint, stumble out to relieve her impatience, or resentfully remain in his seat, and allow the comer to help herself to one. None but a lame or decrepit gentleman should suffer a lady to open the door of a slip and seat herself next to it, or to crowd past him to the other end of the seat."

This is in strict accordance we know, with the best practice; but we regard it as "a custom more honored in the breach than in the observance." We are unable to discover the propriety of systematically emptying a slip of its male occupants to make way for one of the opposite sex, and of repeating this vacuation whenever a bonnet and shawl pre-

sent themselves at the door of the pew. It is embarrassing to all parties, and advantageous to none. We have seen—we see periodically—a pewful of gentlemen turned out of their seats, each one snatching his cane and hat and hurriedly taking his position in the aisle, while a lady, *in exterioribus* at least, marches into the pew and seats herself majestically in the extreme corner, after which the gentlemen, having with some difficulty agreed upon the question of precedence, again enter their pew, to be similarly ejected, it may be, in a few minutes. Why must the ladies sit at a particular end of the pew? A gentleman and his wife, let us suppose, are seated. Another couple—strangers to the first perhaps—approach the pew. The gentleman within hastily goes without, and bows the stranger lady in. Etiquette now requires that he should also bow the stranger gentleman in, before he resumes his seat. He is thus separated from his wife, with a tedious ceremony, and all to humor a conventual dogma, that females must sit together in worship. How much better would it be for the first parties who enter a pew, to take their seats at the farthest end, and allow all later comers to occupy the space which is left. In this way individual embarrassment and congregational distraction would both be avoided, and all parties have just as pleasant seats as the existing, but needless etiquette affords them. This is a tithing of the cummin we know: but we have honestly desired an occasion to express our own views upon this point, and our author has afforded it to us.

Mr. Hervey emphatically disallows the too prevalent city habit of sitting either in singing or during prayer in the house of God, but upon these points we have no room for quotations.

There is a moral significance in these days in the following earnest thought, which we quote from the chapter on "Eccentricities."

"No error as to Christianity, is more common or more fatal than that of mistaking the real objects of faith and affection. Many imagine that they love the unseen Redeemer, when they are, in fact, only enamored of the developments, the appendages, the ritual, the oratory, poetry, music, painting, or sculpture of a visible church; or the rank, learning, or politeness of its membership. Help Christianity out of her attractive circumstantialia, and she no longer has any charms for them. Her celestial birth, her intrinsic beauty, her untold beneficence, can not save her from being deserted by them. And yet these esthetic additions to the Gospel church do not help to reconcile men to the peculiar doctrines and duties of the Gospel, but are rather a soil where thrives most luxuriantly the vanity which it is one design of the Gospel to uproot and consume. Instead of throwing light on the open pages of revelation, they cast shadows upon them, or turn away our eyes from those pages to contemplate their own mummeries."

The application of the religious principles of Courtesy to secular affairs is made in numerous points, such as Traveling, Dress, the Table, Visiting, Companionship, &c., which we are constrained to dismiss with a general commendation, selecting only one particular, both for its merit *per se*, and for the happy illustration it affords of the delicate satire of our author's manner. In the chapter on Dress, speaking of costume unbecoming to young ladies, he says :

"They should not wear any apparel designed merely for display, as earrings, and the like. The ears and nose are organs which have always defied the aid of ornament, and all attempts to embellish them have ended in deforming them. We have seen young ladies so radiant with the splendors of rings, pins, and beads, that they might be almost mistaken for the daughters of savages. We have been tempted to wish that they might have one other piece of jewelry—the fabulous ring of Gyges, which is said to have rendered the wearer invisible."

Before we pass to the second volume named at the head of this notice, we must remark that the chapter on the "Divine Law of Complaisance," seems to us to be worthy of the special consideration of professors of religion. It teaches that the Christian should study and seek earnestly so to conduct himself toward the children of this world that they can not possibly take offense at anything in his conduct, *besides his godliness*. As his religion, if pure, can, in no wise, be pleasing to them, he must not seek to make it so by abating the rigor of its moral and spiritual demands; but he should at all times, by the suavity of his manners, the graces of his deportment, and the unselfish charities of his heart, command the respect and love of men whom the world accounts good.

The proper use of the tongue is the theme of the whole of the second book under our notice; nor will any one who is at all aware how unruly that "little member" is, consider a volume devoted to its guidance, a whit too much. The art of public speaking has, perhaps, sufficiently engaged the attention of teachers; but it is far otherwise with the art of conversation. To harangue a congregation is deemed a matter of such importance that long and laborious preparations prescribed and submitted to, for the acquirement of the oratorical art. How little concern has been felt, on the other hand, by any, to learn how to talk well at the table, in the drawing-room and, in short, in all the daily intercourse of life. Many men have overcome apparently insuperable obstacles to make themselves orators, but few have deemed it worth while to strive for the grace of conversation. This we know

has generally been accounted a gift rather than an art ; but the familiar lines of Cowper are exactly pertinent here :

“ Though Nature weigh our talents and dispense
To every man his modicum of sense ;
And Conversation in its better part
May be esteem'd a gift and not an art ;
Yet much depends, as in the tiller's toil,
On culture and the sowing of the soil.”

The general principle which we have discussed in the first part of this article, that Divine grace should and indeed must underlie true Courtesy, applies equally to the topic to which we now pass. Conversation is such an important part of human conduct that it can not be exempted from any of the general, and indeed from few of the special laws, which should regulate our lives. If a man must be a good man to be a perfectly courteous man, it is equally true that he must be a good man to be a good talker, or in the more felicitous words of our author in the preface to this volume—“As all our great authorities on Rhetoric hold that the orator should be a good man, so we affirm a little more explicitly, that the conversationist should be a man of evangelical piety.” It is perhaps, unnecessary to argue the point with the Christian reader. Doubtless it would go hard for the mere man of the world to concede it. He looks upon the brilliant talkers of the French and English circles, and upon those of our own time and clime, and discovers that the majority of them perhaps, not only make no pretensions to piety, but affect to despise it, and to consider its legitimate utterances as cant and rant. He does not look beneath the surface and like all superficial observers, he is betrayed into sophistry and error.

If to utter brilliant sallies of wit, sparkling *bon mots*, tingling repartees, withering sarcasms, spiteful inuendoes ; or if “to set the table in a roar” by the broad story, or the anecdote which must be withheld for decency's sake, until the ladies have withdrawn ; if these constitute the great conversationist, then the man of the world is right and our author is wrong. This can scarcely, however, be made to appear by any degree of ingenuity. To talk well, is to talk wisely and effectively upon any themes which are not either too frivolous or too forbidding to render these conditions practicable. “The tongue,” says the inspired James, “is a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.” And the same apostle

declares that "the tongue can no man tame: it is an unruly evil, full of deadly poison." What no man can tame, divine grace can, and divine grace alone. The Bible supplies the bridle for the management of this unruly member. Happy is he, the preparation of whose heart and the answer of whose tongue is from the Lord!

Mr. Hervey's admirable treatise will do much to instruct the candid reader in the art and grace of conversation. It will teach him first when to be silent. Some people forget that there is "a time to be silent," and they would talk forever if they could. They entirely overlook the apothegm of that quaint old poet, Robert Herrick:

"Suffer thy legs, but not thy tongue to walk,
God, the most Wise, is sparing of his talk."

It will teach him, afterward, how to talk, in all the ordinary circumstances of life and with all classes of his fellow-men, and it will do this on Bible principles. Sorry we are to have to pass over many passages upon which our eye rests with approbation and interest, but for which we are compelled to refer the reader to the book itself. The few that we shall quote will scarcely fail to create within him a strong desire to read the rest.

In the following beautiful metaphor, our author illustrates the improving power of the conversation of Christians with one another.

"As the pebbles are assembled on the beach and mutually polished by the chafing waves, even so the souls of the saints are wrought into comely forms by being gathered into communion under the grace which moves upon them as it comes from the eternal world. And it is this grace alone that can prepare the social principle to polish and beautify our shattered nature."

Mr. Hervey very justly rebukes the vanity which prompts some professors of religion to discourse much on "their peculiar notions and whims, their weaknesses and idiosyncrasies; their likes and dislikes;" nor do they escape, who indulge in overwrought acknowledgments of their wanderings and backslidings, which they would be exceedingly unwilling their hearers should consider exactly true. We hope it is not irrelevant here to recall the anecdote which is told of a woman who was given to this sort of self-objurgation, and who frequently 'poured the sad tale' of all her faults into the ears of the church, until upon one occasion her pastor cut short her unseasonable prosing with the remark, "Well, well, my sister, we all know your little fail-

ings, and that like the rest of us you are by no means perfect;" when the humble confessor instantly altered her tone to that of injured innocence, and indignantly asked, who dared to say aught against the immaculate purity and integrity of her conduct!

Upon the subject of religious discussion our author says, after pointed and judicious rebuke of dogmatism:

"It is impolitic to discourage discussion. It gives life and vigor to conversation. What can be more somnolent than the usage of some coteries where each one withholds his opinion for fear of giving offense; or if any one ventures to put forth an assertion, it meets with an immediate assent, and a long silence succeeds. Were the doctrines of our religion like the principles of the exact sciences, a few words would serve to dispatch them; but inasmuch as they are matters of moral probability, any person of common sense is able to say something by way of qualification, confirmation or denial."

A chapter on "Sunday Conversation" takes the dramatic shape, and we have a picture of fashionable life, (in the metropolis we suppose from some of its accessories,) which is not surpassed in either spirit or *vraisemblance* by any sketch in the "Potiphar Papers." We can find room for only a part of the lively gossip which is recorded in this chapter, and which we are loth to say is far less exaggerated than Christian charity would prompt us to believe.

"The opening of the coach door before No. — Incog. Place, prevented any reply to this important question. Entering the parlor, they find their mothers, Mesdames Restless and Galaday, who have just returned from the morning service at St. Picture's. It is enough to know that they are opera-goers, and consider themselves very exemplary Christians as the times go.

"Well, aunt, how did you like the *prima donna*, to-day? Did she sing as well as when we heard her at the opera last night?" asked Rose.

"Better, if anything. If she can sing at the opera she can sing at church, of course. A prime *cantatrice* like her can sing anywhere."

"Doubtless," replies Mrs. Restless; "and yet don't you think Signora Squallia has a certain trick of voice, as if she were aiming at artistic effect?"

"A *soprano* of her powers should not choke herself down to the notes like ordinary choir-singers. She is expected to show off her voice."

"Did you observe, sister, the gradual growth and *sostenuto* of her tones, especially in the upper and middle registers?"

"Yes, she has few equals there; but what did you think of the *mezza voce* shake in the hymn—I forget the words. It showed either a flaw in the voice or a slip in the execution."

"It was a slip in the execution, no doubt. Her voice is perfection itself."

"Don't you think, aunt," asks Flora, "that most celebrated *sopranos* render church music too operatically—too—you know what I mean?"

"Why no, Flora, not more operatically than your *barytones*, your *tenores*, and your *contraltos*."

"We can never have too much *virtuosita* in our church singing, so the art be only concealed by a little *abandon* and occasional *fioriture*," adds Mrs. Galaday.

"Mrs. Restless was saying that she 'particularly admired two or three of Signora Squallia's ornamental variations from the literal text which she had observed in the last hymn,' when Mr. Galaday came in. He had been to hear Dr. Action, to 'whose church' he always goes when he spends a Sunday in town. Looking at Mrs. Restless with an eye of wonder, he sportively asks,

" 'Then you have been to St. Picture's, have you? How *dare* you go to church on purpose to hear a fine singer—an opera *artiste*, too; leaving out of the question the deadly heresy taught at St. Picture's.'

" 'For my part, I can say,' replies Mrs. Restless, 'and I think I can speak for my sister also, that I have no scruples about going to hear an opera singer at church, and at an apostate church if you please. As to the heresy taught at St. Picture's I do not approve of that. Indeed, I never listen to what the preacher says; I always make up my mind to sleep during that part of the service. If I were to hear the sermon that would alter the case, but I

" 'To church repair,
Not for the doctrine; but the music there.'

" 'Some go to church to see architecture, others to look at pictures, and others to hear *eloquent speaking*. I have as good a right to indulge my taste as other people.

" Mr. Galaday felt the force of this argument, especially of the emphasis which Mrs. Restless laid on the words *eloquent speaking*, as she at the same time tipped Mrs. Galaday the wink.

" After a short pause, during which Mr. Galaday composed himself by caning the dust out of his gaiters, he rallied himself and said:

" 'But you ought to have heard Dr. Action this morning. Such smoothness and softness of voice! and then what graceful gestures!'

" 'What was Mr. Action's text?' asks Mrs. Restless.

" 'I don't recollect.'

" 'You can give us the subject perhaps, or at least one of the heads of the sermon?' asks Mrs. Galaday, wishing to help Mr. Galaday out of his difficulties.

" 'No ma'am, I can give neither text, nor subject, nor division. Thank God, I seldom pay any attention to those small matters; but his gestures were graceful beyond description. When quoting those words of—St. Matthew? yes, if my memory serves me; "from Jerusalem round about unto Illyricum," he turned his back upon us, and then faced about with such a curvilinear swing of the arm, and such a delightful toss of the hand when he came to Illyricum, *Il-lyr-i-cum! Il-lyr-i-cum!!*'—all which Mr. Galaday accompanied with manipulations that would not have disgraced Cicero himself."

In a chapter upon "Conversation in General Society," Mr. Hervey says with much propriety:

"Men of the world exact of the Christian a stricter obedience to the laws of society than they do for any one of themselves. It is no greater infringement of good breeding to declare his religious principles than for the man of the world to deliver diatribes on his politics, his estate, his horses, or his dogs, or to interlace his frivolities with profane scoffs or reckless blasphemy. If the worldling may bring in his hobbies, why may not the saint bring in his fiery chariot; if the former may curvet and amble by the hour, round the circle on his favorite themes, what great crime can it be for the latter to take the cross upon his shoulders and carry it for a while? When all are taking

sides in every earthly cause, and no one leaves it doubtful what are his opinions on the great political and scientific questions of the day, who shall forbid the Christian to insinuate that he is a worshipper of God rather than of mammon, and that he espouses the cause of the Prince of Peace. We are aware that as the world now goes, the Christian who feels justified in going into such company must submit to all that custom imposes. Nor can we advise any one to set himself to change the tone or spirit of a company, inasmuch as this grows out of the very dispositions, talents, acquirements and vocations of those who compose it. When this tone is decidedly secular, he must in some degree chime in with it. Still, in the most worldly company in which the Christian may lawfully appear, he should at least casually touch upon the subject of religion, and in some instances he may speak there more at large."

There is a great deal of practical sense in the essays upon "Interviews with the Unbeliever" and "Religious Conversation with Prejudiced Persons," and we think they deserve the earnest consideration of every disciple of Christ. On the topic of discussions, that is, of religious discussions between believers and unbelievers, the spirit, the manner, and the aim of such debates, are clearly defined and happily illustrated. "Reproof" is a fruitful theme of counsel and caution, and the primary importance to him who would administer reproof not only that his life should be without reproach, but that he should be faithful first to his own household, is well exemplified in the following anecdote:

"A story is told of a venerable archdeacon, who, having heard of his clergyman's hunting propensities, sent for him to lecture him upon the subject. Soundly did he administer his rebuke, long was he about it, while his poor victim spoke not a word in his own defence. Suddenly the archdeacon, perceiving a smile on the culprit's countenance, said: 'Ah! I see my admonition has little effect upon you: alas! you too much resemble Gallio, who cared not for these things.' Now was the climax, and the expected penitent, drawing himself up to his full height, and fixing a wickedly merry eye on his reverend elder, replied: 'Mr. Archdeacon, I have heard you with patience: you may have rebuked me rightly, and I may be a Gallio; but this I have to say, that if I am a Gallio, your own son Richard is a Tally-ho; and so, Mr. Archdeacon, I wish you a very good morning.' The son Richard was a noted clerical fox-hunter."

The true spirit of reproof is meekness; but this is taught only in sacred precept. Very far from meek are the reproofs of ungodly men, and they are generally very far from being effective. "Reproofs," says Matthew Henry, "are likely to answer the intention when they manifestly evidence the good will of the reprover and are made up of soft words and hard arguments." The spirit of Christ is required to give this tone of reproof.

If we quote nothing from the chapters on "Flattery," and on "Detraction and Scandal," it is not that they present no

very salient points; for the contrary is true. They present these foul vices in the clear and searching light of God's word, and leave the Christian without the shadow of an apology for ever defiling his tongue with the one or the other.

The inquisitive person, the egotist and the boaster, are not overlooked by our author, and one of either of these classes might gain wisdom, by consulting in a spirit of deference, the precepts and hints which his book contains. There occurs in the chapter on Egotism, a pointed allusion to a very common fault, to wit, the habit of talking much about what concerns one's self more than others.

"They commit a like impropriety who talk much of subjects pertaining to their profession, or business, or amusements. It savors of selfishness, if not of vanity, to be ever harping upon one's daily employments, and to allow such themes to swallow up those that are of general interest. A magistrate once gave Dr. Johnson a long, tedious account of his exercising his criminal jurisdiction, the result of which was his having sentenced four convicts to transportation. The doctor, in an agony of impatience to get rid of such a companion, exclaimed: 'I heartily wish, sir, that I were a fifth.'

It is not a slight or unimportant qualification to be able to tell a story or an anecdote with propriety and point. Many there are who lose sight of one or the other of these characteristics whenever they venture upon a story. They either make their auditors, if they are pure-minded, blush by the lack of propriety, or they make them yawn by the lack of point in what they narrate. Guarding first against everything like indelicacy in an anecdote, the next care should be to let it have a meaning and a relevancy to the circumstance which elicited it. Beside these features of the anecdote, there are several others worthy to be considered by those who employ this medium of amusement or instruction in conversation. The time, the place, the motive, the probable effect, are all to be taken into the account, and none of these points have escaped the notice of our author.

In the essay on "Wit and Pleasantry," there is exhibited a just perception and a sound discrimination of the uses of these two-edged weapons in the engagements of speech. They are not to be wielded upon all occasions in the cut and thrust fashion; nor are they, on the other hand, to be discarded altogether as dangerous. They are absolutely necessary to the successful conversationist. We would as soon be deprived of the power of illustration, as to dispense with that of seasonable wit and pleasantry in social intercourse.

Those professors of religion are laboring under a sad mistake, who think that their speech should never be seasoned with the Attic salt of wit. It is true that the vast majority of those who make this mistake, are not possessed of this power, and therefore can not use it; but on this very account perhaps, they censure it in their brethren, and show their disapprobation of it by a studied gravity, or even sullenness of speech, than which certainly nothing can be more forbidding and distasteful to men of sensibility.

In the exercise of wit and humor, the Christian should ever use the bridle of charity. The temptation to point the bright shaft with personalities is so great that it requires the control of grace to prevent it. There is great need of the cautions and reproofs which our author conveys in this part of his treatise, and few have learned so well how to manage the tongue as to be justified in treating such counsel with indifference. The Christian's guide-book itself, forbids "foolish talking and jesting," which terms comprehend, we imagine, much of the light, unmeaning conversation which is current among professing Christians. All use of sacred themes in the exercise of wit and pleasantry, is certainly to be reprehended. Many years ago a pious minister who was the chief instrumentality in a "revival" then in progress in the town where we were pursuing our collegiate studies, entered the church edifice during a heavy shower. As he passed us, in going up the steps, he said, rubbing his hands with a consciousness of the pleasantry in his thoughts—"The Lord raineth: let the earth rejoice." We recollect well, that this *jeu de mot* lingered in our thoughts during the solemn service which followed, and we have at this remote day, no recollection of the good man, more vivid, than the one we have recorded.

There are not a few judicious strictures in our author's chapter on "The Style of Conversation." Without perhaps, absolute accordance with him, in every point, we are yet prepared to indorse their general tone and spirit. The difficulty of acquiring a good conversational style is well stated, a difficulty which is greatly aggravated by the ridiculous affectations of this art which are so common. Many men who set up for conversationists, deal in sounding epithets and make the dictionary the object of their bibliolatriy. Their words fly about like the *epea ptereonta* of Homer, and as De Quincey well says, "nine in every ten of them should have their feathers clipped."

The free use of Scripture idioms in ordinary conversation, is very properly interdicted. However desirable it is that the

speech of the Christian should be seasoned with grace, it is quite unnecessary that it should be made angular with peculiar phrases and idiomatic expressions which belong to the Bible, and which fall harmoniously on the ear only in their sacred and time-honored relationship.

The rebuke is not unmerited which the author administers on the other hand, to those who are perpetually seeking to refine the language of Scripture, and who by their modifications and substitutions, display a pseudo-gentility and oftentimes suggest to their hearers the very points they strive to conceal. Of this class was the preacher who said in a sermon, "My dear hearers, unless you repent of your sins and turn to God, you will go to a place that it would be indelicate to name before so refined an assembly." This and other apposite instances are quoted by our author.

We are scarcely prepared to coincide with him, however, in his strictures upon the employment of the phrase, "God willing," and its kindred expressions, which he thinks should be implied but not uttered. There is, to our mind, a fitness in the spoken acknowledgment of our dependence upon a Divine Providence. It tends to keep us humble, and to make those so who hear our words.

We heartily agree with the following sentiments, which we find in the chapter upon "Preparation for Conversation."

"But above all, the converser should have a thorough knowledge of the Bible. He should make its pages his daily study, and read such commentaries and other works as serve to illustrate its truths, clear up its obscurities, and discuss its doctrines. Its theology, morals, laws, history, poetry, and eloquence, should be familiar to him. Such a knowledge will give him a great advantage in all companies; for there are few books of which the generality live in such miserable ignorance, as of the book which reveals their eternal destiny. It is no despicable acquisition to be versed in a book which has for thousands of years been fixing the fate of other books, either lending them its protection, or sinking them in oblivion in the calm shadow of its reprobation—which has set up and cast down thrones, appointed the bounds of empires, and marked out the track of civilization, given wisdom to the sagest lawgivers, furnished models even for the highest secular eloquence and poetry, and is now putting to the proof all creeds and all deeds."

Mr. Hervey is not inclined to join in the hue and cry of some writers and speakers against the rage for reading. He insists that great readers must do more or less valuable thinking, which is not, by the by, a safe conclusion to arrive at concerning those who read very little, or none at all.

The lecture, moreover, finds more favor at his hands than is sometimes bestowed upon it, and while he acknowledges that the information it imparts is superficial, he still thinks

it valuable, and says emphatically, "Greater evils are, in my poor judgment, hatched out of the forbidden knowledge than out of the superficial knowledge taught in popular lectures." Perhaps it is time that the oft-quoted verses—

"A little learning is a dangerous thing—
Drink deep or taste not the Pierian spring,"

should be revised as to their philosophy at least. We are free to confess that in spite of Pope, we would rather have a little knowledge than none at all!

Observation and meditation are considered as efficient and indeed essential aids in the preparation for conversation. Great and momentous subjects for meditation, are suggested in the measures for evangelizing the world, in the ways of Providence and in the wonders of the universe. The importance of self-knowledge and self-discourse also, is fitly urged upon the reader.

The last chapter of this volume is devoted to a history of certain Conversation Clubs, and to sketches of the conversation of some of the reputed masters of this most rare and excellent art. This is pleasant reading and by no means unprofitable, since it illustrates the power and influence of the great conversers of other days and other climes. Of Johnson, the idol of a large class of talkers, and who unquestionably was a great conversationist, our author says, after instancing the characteristics of his conversation:

"To describe them is little more than to enumerate bad qualities. He combined in himself the worst faults of all other talkers, with not a few that were peculiar to himself, and yet he was the greatest conversationist of the time. His reasoning powers, his ready and finished eloquence, his humor, his memory, having at its command large acquisitions in many departments of human knowledge, seem first to surround and then to cover his defects with a flood of glory. Albeit his intellectual powers, in which his pre-eminence consisted, can not be appropriated by imitation, and so far as the *proprieties* of conversation are concerned, he should be looked upon rather as a beacon to warn, than as a chart to follow."

We read very recently, in the last published volume of De Quincey's admirable miscellanies, his opinion of Dr. Johnson's conversational powers, which he considers "narrow in compass" and always negative in their process. He prefers Burke to Johnson as an exemplar of this *power*, but accepts neither of them as patterns of the *art* of conversing.

Our limits forbid us to glance, even, at the sketch of Hannah More, in which Mr. Hervey pays a very high and, we think, just compliment to that distinguished woman's

art in conversation. We are also compelled to hasten by a vivid and picturesque description of Coleridge, whom our author regards as "one of the most singular and surprising of talkers." Coleridge was probably the great master of soliloquy, his monologues being unequaled either in duration or in fascinating power, by those of any other man known to fame. At the risk of extending this notice beyond the outside limits assigned to it, we must find room for the following graphic portraiture of an American conversationist. Since the author has not seen fit to declare the original of his most admirable sketch, it would be, perhaps, mere impertinence in the reviewer to offer his speculations upon this point. If any have identified the description with its living counterpart, they have found a man of shining excellence. It is pleasing to us to think that such an one there is among us, and we will not longer withhold the portrait of this unknown from our readers.

"There is now living in the northern hemisphere, a man whose conversation is so singularly original, learned and elegant, that I am moved to make some mention of it; and though I can not hope to do it anything like justice, yet to pass it by unconsidered, would be an atheistic disregard of the works of the Lord who made him what he is, and a withholding from the reader that would excel in conversation, one of the best patterns he can set up for imitation.

"What first strikes you in his conversation is his modesty, and his reluctance to open himself freely to strangers; and if you have gained access to his parlor with a view to hear him talk, without saying anything yourself, you presently find that he is no monologist delighting to talk oracularly to large silent circles, or even to one tongueless person; rather, that he prefers to converse with one or two friends who are willing to act the part of interlocutors as well as listeners. If you have come at the wrong time, or merely to gratify curiosity or to amuse an idle hour, the chances are that he will sit and wait for you to take the lead in the colloquy, all the while turning towards you his shoulder, his ear, and his profile. Finding nothing to say worth his hearing, as you stare at him, you call to mind the student that, when Goethe treated him in the same proper manner, had the face to take a candle in his hand and step around the genius, inspecting him as he would the statue of an enthroned Jupiter, then putting a piece of silver on the table, walked coolly out, without speaking a word. But knowing yourself to be the aggressor, you feel no impulses towards such an impertinence in his presence; you remember too that he is naturally affable to all sorts of persons; insomuch that little children come and sit at his feet that they may regale themselves with his talks. What next and ever strikes you, is his deep and broad scholarship, and his accurate and multifarious reading. When he gives you occasional glimpses of his vast stores of knowledge, you seem to yourself to be sitting down before the Egyptian Sphinx, whom some power has bidden to breathe and speak, and converted its vast cranium into a library containing diamond editions of all the principal books that have ever blessed the world; besides not a few rare old scrolls from the Alexandrian library, which you supposed Omar had burnt long ago. There must be there, you are sure, *cunabula* and black-letter rarities in great plenty, but

no vacant shelves, and no *succedanea*; and the speech of the Sphinx is so fluent and various that you fancy each leaf of every book is a tongue, uttering all that is upon it. Then, as original thoughts come dancing out to the sound of some low, gentle, and tremulous melody, your fancy enters another apartment of the cranium, and discovers that all this is not a mere talking library; for you can not number the volumes of original ideas that are here arranged around you in orderly alcoves. When the Sphinx calls up some dim and far-off epoch in civil or ecclesiastical history, cites some never-known or forgotten name—by no means on purpose to make a show of his erudition, nothing further from his thoughts, but as a telling proof or rich illustration of some great principle—when he does this, you think that the spirit of history is in him the spirit of prophecy, and that the bygone is his interpreter of the passing and the coming. But the Sphinx, you observe, has a more comely countenance than the stern, weather-beaten, broken-nosed one you used to marvel at when a boy, in the ‘Seven Wonders of the World.’ The intellectually severe is softened by the benevolently mild, and especially by that innocent, good-natured curl at the corner of the lips, which Rubens has given to his young John the Baptist talking with the child Jesus. These, along with the soft, gentle, half-whispering tone that is natural to him, cause you quite to forget the Sphinx, and to feel that you are conferring cheek by jole with some tried and confidential friend. There are times however when, dismayed at his enormous learning, you think you are still sitting under the shadow of the awful Sphinx, and as you cast your eyes abroad, feel that you are stark alone amid the waste howling wilderness of your own ignorance. Then, again, you are gently caught up, and find yourself reclining in some grove of the south, lending your ear to the notes of the good-humored mocking bird; and while he is criticizing contemporary authors, or quoting their best passages, or canvassing current opinions, you mark how skilfully he imitates each peculiar note of the flocks of songsters that are embowered around him, and how he scorns to quote the cawings of the crow, the whistlings of the hawk, and the hateful dialects of other birds of prey, and how he never imitates the notes of even clean birds to burlesque them, but to admire them, and to join you in admiring them. This done, as is said to be the wont of his genius, he strikes up a song of his own, which, in your opinion, though not in his, is more ravishing than all the rest; and you find that his power to sing the notes of the rarest birds abates not a jot of the originality and independence of his own peculiar song—a song which is none other than the free utterance of a soul that is fearless and modest, earnest and refined, poetic and strong. His music breaks through and entangles the measures and bars of other songsters, else it would not be his music. You say of many a *sentence* of his, what Quintilian says of the style of Seneca, *abundat dulcibus vitiis*,—‘It abounds with delightful faults.’ But his *words* are more than faultless; they are full of the poetry of the Saxon: they are as antique as beautiful, as quaint as elegant, as picturesque as bold. You also witness how his mode of reasoning explodes the old precept, that you must first formally convince the understanding before you presume to approach the imagination or pay your addresses to the heart; for he melts your reasoning powers, and imagination, and feelings into one intense co-working; his illustrations at once affect you with the conviction of the most labored arguments, and move you with the persuasion of resistless exhortations. Then you notice with what ease these faculties act together, and yet equally well, and that they are always at command; that in letting off his thoughts, he never hangs fire—never leaves any interval between the flash of the mind and the report of the lips. Yet this alertness does not, as it is apt to do in other men, tempt him to inflict on anybody, flesh wounds of raillery, or chance-medley strokes of repartee, or to take part in the lighter

game of small talk. Never did you hear from his lips anything of this sort ; no never. Only you remember to have heard him once or twice, when the occasion called aloud for it, let fall a pleasant but irresistible sarcasm. In taking leave of him, you detect yourself loitering to pass one word more ; and when, much against the will, you drag yourself away, you can not help fervently repeating to yourself those lines of Cowper, which some suppose to refer to Rev. John Newton's conversation, and others to John Wesley's ; but you think they describe him whom you have just left, better than either of the others.

“ Oh, I have seen (nor hope perhaps in vain
Ere life go down to see such sights again)
A vet'ran warrior in the Christian field,
Who never saw the sword he could not wield ;
Grave, without dulness, learned, without pride,
Exact, yet not precise ; though meek, keen-ey'd ;
A man that would have foil'd at their own play
A dozen would-be's of the modern day ;
Who, when occasion justified its use,
Had wit as bright as ready to produce ;
Could fetch from records of an earlier age,
Or from philosophy's enlighten'd page,
His rich materials, and regale your ear
With strains it was a privilege to hear ;
Yet above all, his luxury supreme,
And his chief glory, was the Gospel theme ;
There he was copious as old Greece or Rome,
His happy eloquence seem'd there at home,
Ambitious not to shine, or to excel.
But to treat justly what he lov'd so well.”

“ Even these lines,” you add, “ come far short of conveying a sufficient idea of his conversation. To those only who have heard him is it given to know what it is ; and neither poetry nor parables can describe it to them that have not.”

Our task is done—very imperfectly we know—for we have dealt with large themes in a very brief and hasty method of generalization. We have not sought to find fault with our author's books, because it was both easier and more just to discover their excellences. Their faults are venial ; their excellences are not to be overlooked. They are earnest books, full of truthful sentiments, judicious lessons and wise admonitions. They are practical books and no one can read them and heed them without reaping a positive advantage in so doing. They are, above all, evangelical books, and while they prescribe rules for the external conduct of men, they comprehend also the inner life, and the great means which are effectual for securing its eternal beatitude. These books appeal to every class of readers, but especially should parents and those who have the guidance of the young, make them their study.

Before we dismiss our pen and these volumes together, we

can not forbear instituting a contrast between the last words of our author in his preface to the "Rhetoric of Conversation," and the last words of the Conte Baldassare Castiglione, in his preface to "Il Cortegiano," the great Italian text-book of courtly manners. We will quote the latter first, that our notice may be fitly closed with the impressive language of our author.

The Italian nobleman says :

"If my book happens universally to please, I shall conclude it to be good and think it ought to live, but if it does not please, I shall conclude it to be bad and that it deserves soon to be forgotten."

Our author says :

"May that God who caused the scroll of the prophet to outlive the fire on the hearth of Jehoiakim the king, and moved the men of Ephesus to burn their magical books, either command these pages to bear some humble part in teaching the art of conversing with propriety and profit, or speedily commend them to eternal forgetfulness."

ART. III.—THE ENGLISH LANGUAGE.

Thesaurus of English Words. By PETER MARK ROGET.
Revised and edited with additions, by BARNAS SEARS,
D. D. Boston : Gould & Lincoln. 1854.

A GOOD or a bad use, or no use at all, may be made of this book, so laboriously compiled, and so carefully edited, according to the disposition and attainments of those into whose hands it may fall. That some such Thesaurus is needed by every literary man, and by every student of the English tongue, will generally be conceded. Still, some will prefer an ordinary dictionary, and others will seek something higher, more discriminating and philosophical. That the present work has defects, some of omission, and others of commission, will be allowed; yet, under the hands of its erudite and accomplished American editor, it has made as near an approximation to perfection as the nature of the case and the attainments of its original compiler would allow. At any rate, we are quite willing to accept it for ordinary practical uses, as a good manual of its kind, and to recommend it to our readers.

A huge collection of words, like this, naturally suggests

some interesting thoughts respecting the richness, vigor and compass of our noble English tongue. How singular and instructive the changes through which it has passed, and how vast the influence which it exerts over the world, and which it is destined to exert in the ages to come. To assist in appreciating this, we present a brief sketch of its origin and progress, with some remarks upon its capabilities.

The Britons, the earliest inhabitants in Britain of whom we have any knowledge, were Celts, a word signifying *woods men*, who migrated, as is supposed, from Gaul, as the people of the two countries possessed the same language, manners, government and superstitions. They were a rude and ferocious race. They dwelt in huts, which they reared in forests and marshes. They were clothed with the skins of beasts, and their sole property consisted in their arms and their cattle. They easily shifted their habitation, when actuated by the hope of plunder, or the fear of an enemy, or the convenience of feeding their cattle.

Their religion was a very considerable element in their government; and the Druids, their priests, held great authority over them. The speech of this people was as rude and uncultivated as themselves. Though the early possessors of the soil, their language can not be said to be the foundation of the English: its influence, however, is traceable there. It may be interesting to know that as pure a remaining specimen of the ancient Celtic as is found, is the present native speech of Ireland. The Welch, also, is nearly allied to the Celtic. The Celtic, according to Webster the philologist, is as old as the Hebrew or the Chaldee.

Britain was invaded by Julius Cæsar in the year 55 B. C. He brought the country into subjection to his arms, and nominally attached it to the number of his conquests. It was not, however, till more than a century had passed away, that the country was entirely subdued to the Roman power. From this latter time may be dated the commencement of the process of filtering in, and incorporating into the language of this isle, words and families of words from the Latin tongue. About the year 450, the Romans abandoned their rule in Britain, unable to hold and protect it, arising from growing internal weakness, and bade a final adieu to the country. The Britons, thus deserted by their former protectors, and left to themselves, unable to defend their lives and property from the furious incursions of their northern neighbors, the Picts and Scots, were ill prepared to receive the boon of liberty after four centuries of submission to their masters, and make such an effectual use of it

as their circumstances demanded. Dispirited and degenerate, from so long dependence, having lost all desire or idea of their former freedom, their northern enemies from the mountains of Caledonia found them an easy prey, and carried devastation over the land.

This period is marked by one of those singular, and apparently incidental events in history, which, by its growth and development, has greatly fixed the foundations of the English language and people.

Under these circumstances of abandonment by the Romans, of inability to resist their enemies, who, invited by their timid behavior and the prospect of prey, threatened them with new ravages, the Britons sent a deputation into Germany to invite over the Saxons for their protection and assistance. It was easy to induce them to undertake an enterprise to which their fierce propensities and warlike dispositions sufficiently inclined them, promising, as it did, a favorable opportunity of displaying their valor and gratifying their avidity.

Hengist and Horsa, noble and valorous men among this people, as history states,—mythical personages, however, as Macaulay says,—embarked with their troops in three vessels, a restless and marauding band of adventurers, boldly struck across the North Sea, and immediately on landing, marched to the defense of the Britons against their invaders. They drove them from the country, everywhere gaining easy victories; and the Britons applauded their wisdom in securing such powerful allies. The Saxons, however, seeing with what readiness they had overcome the enemy, concluding that the ally would be an equally easy conquest, determined to turn their weapons, and fight and conquer for their own interest and emolument. They soon found an occasion to quarrel, and throwing off the mask became open foes. The Britons aroused to resistance by this treachery, were necessitated to take arms.

Intelligence was sent by the Saxon chiefs to Saxony of the fertility of the country, representing the certain subjugation of a people disunited and so long disused to arms, with the easy prospect of spoil; and wave after wave of athletic Saxon warriors fell like a tempest of hail on the British strand.

Unequal was the conflict that ensued. A determined resistance was at length organized, and the struggle entered into, for supremacy on the one hand, and for home, and family, and existence, on the other. The cross-bow of the Briton came in deadly combat with the short sword of the

Saxon. Many battles were fought, and the advantage was generally found to be on the side of the Saxon. Their progress was gradual and continual. The Saxon seems to have supposed that the uprooting of the Briton was necessary to his own safety. Multitudes were slain. Multitudes fled to the barren counties of Cornwall and Wales, where, among the mountains, they found refuge and rest. Against the received opinion by some historians, that the Britons, save those that fled, were nearly exterminated and the country depopulated, Webster says *this can not be true*, but that great numbers must have escaped slaughter, and been intermixed with their conquerors. The British words, which form no unimportant part of the English language, afford proof of this statement.

The struggle between Saxon and Briton was long and fierce. After a contest of near a century and a half, the subjugation of Britain seemed complete, and the Saxon Hephtharchy, or Seven Kingdoms, arose and was established there; and the country that had sunken down as Britain, at length reappeared as England. A people differing entirely in character, language, manners and religion, from the Britons, had displaced them and taken possession of their territory. They named the country England, from the Saxon word Engles. Thus the Saxon foot and the Saxon language were firmly planted on the soil. And in after centuries, notwithstanding the many piratical Scandinavian invasions, that landed swarms of murderers upon their eastern coasts; the deadly feuds that engendered an implacable hate, which time alone could subdue; the devastating wars that impoverished the land and deluged it in blood; notwithstanding the cruel conquest that overran the country, dividing it among favorites and hungry adventurers, despoiling and slaying the inhabitants, and imposing upon them a foreign yoke, as tyrannical as it was repugnant; the Saxon speech, through all vicissitudes, remained uneradicated and ineradicable, and is to-day the basis of our mother tongue. The Anglo-Saxon is of Teutonic origin. In the settlement of the country by the Saxon, the Teutonic superseded entirely, as the speech of the land, the Celtic of the Briton, save in Wales and Cornwall.

The word Anglo-Saxon is composed of the two words *Angles* and *Saxon*, the names of two Germanic tribes speaking the same language, who were settlers in England.*

* It has not been deemed necessary in this article to notice the statement, made with good authority, though doubted by some, that three tribes from

At this period the Saxon was the prevailing language. For several centuries from the year 600, it maintained almost an unbroken ascendancy. And at this time, although having received words from the Briton, it was spoken in a purer state than at any time since the conquest. It was the language of familiar intercourse, of terms of jest and pleasantry, of proverbs, the condensed and pointed sense of the people. Books were extremely rare, and an impenetrable cloud of ignorance enveloped the general mind.

The superior significance of a Saxon, says Sir James Mackintosh, over a Latin term, is most remarkable. "Well-being arises from well-doing," is a Saxon phrase, which may be thus rendered into the Latin part of the language, "Felicity attends virtue." How inferior, he exclaims, in force is the latter. A majority of the words of our language are Saxon. Of sixty-six words composing the Lord's Prayer, says the same author, only five are not Saxon. Of eighty-one words in the soliloquy of Hamlet, thirteen only are of Latin origin. In a passage of ninety words in Milton, whose diction is more learned than that of any other poet, there are only sixteen Latin words.

The greatest of the Saxon kings, and the greatest of the age, Prince Alfred, who reigned from 871 to 901, the head of the nation in learning, and intellectual and military ability, did more to exalt the Saxon tongue, by writing Anglo-Saxon poetry, and giving translations into Anglo-Saxon verse, by composing books, and leading his people on in the way to learning, by giving a premium to education, and in refusing to promote the uneducated, than all other Saxon kings that had ever lived. Such a course of action was felt throughout the nation, and advancing steps in the line of progress began to be taken. Then, civilization, just as it began to arise, was met by another blow, and sank down once more. We have not yet fallen upon peaceful times. There yet remain atrocious inroads, swarming invasions that lashed the shore, and merciless conquests to speak of; for they have left their mark upon our language, and have had their influence in forming it.

The savage Danes, lawless freebooters, the terror of the western nations, poured forth inundating streams of irresistible plunderers from their northern huts, and, on account of

Germany, the Angles, the Saxons, and the Jutes, landed in England, and occupied it; because, the difference between them was so little in character and language, as to make the inquiry of small moment respecting the distinctive influence each may have had in the formation of our language. They were all called Saxons.

its easiness of access, greatly afflicted England. No country suffered so much as this. In their first approaches their object was simply booty. On securing this, resisted by the inhabitants, and at times repulsed, gathering their stolen treasure in their vessels, they set sail from the shore, only to return again in a succeeding year, with sharpened appetite and increasing number, to pillage, lay waste, and slay ruthlessly, wherever their foot could land. Their incursions were renewed from year to year, and such numerous hordes vexed the shore, as seemed to threaten a universal subjection. At length they made a stand in the country, and overran it from the Tweed to the Thames. Spreading themselves slowly westward, reinforced by constant supplies from the Baltic, they aspired to the dominion of the whole realm. They began to regard the country as their home. In their struggles for power they succeeded in seating a Danish prince, Canute, upon the English throne, and maintained their supremacy about thirty years. Causes of animosity were softened by time, and gradually removed; intermarriages took place; and the Teutonic and Gothic tongues, the dialects of the two races, both branches of one wide-spread language, were blended together, and Danish words were securely incorporated into the body of the English. They were thus becoming united, when an event occurred that struck down both in common submission at the feet of a third people.

To show the resemblance that exists between Danish and English words, and the affinity of the languages, the following Danish words are given with the corresponding English signification:

| | | | |
|-------------|--------------|-------------|---------------|
| Kongres, | Congress. | Konge, | King. |
| Kop, | Cup. | Kornager, | Cornfield. |
| Leverance, | Deliverance. | Renegat, | Renegado. |
| Reparation, | Reparation. | Tidende, | Tidings. |
| Tobak, | Tobacco. | Tobakspibe, | Tobacco pipe. |

Many others might be enumerated. The like affinity may be traced through whole families of words.

The year 1066 is memorable in English history, as noting the descent of William the Conqueror, with his Norman host, upon the English coast. Claiming the English crown, with but little show of justice, however, he determined to dispossess Harold, who then wore it. Raising a large army, he crossed the straits of Dover in September, 1066, and landed in a small bay on the southern coast of England without

opposition. On Sunday, the 14th of October, the Norman marched to the attack of the Saxon army under Harold and his two brothers, and from morning till sunset, was fought the decisive battle of Hastings. William gained a great victory, everywhere remaining master of the field; and the English kingdom and the English crown fell at his feet. He shortly marched to London, and soon after, in Westminster Abbey, was anointed and crowned king of England. In a short time he subdued the whole realm to his will. Families were slaughtered, and estates innumerable confiscated, and the whole country parcelled out to his companions in arms; according to his promise, a rich booty for their services.

An inveterate hostility existed between the two nations; and William found it necessary to draw over large numbers of Normans to secure his possessions. The fact of this necessity existing, was the cause of subsequent harshly vindictive legal enactments in reference to the speech of the two nations. History scarce affords us a parallel of so violent a conquest of a people, so tyrannical a seizure of property, so unjust an imposition of despotic law, as that which the Norman executed upon the vanquished and down-trodden Saxon.

The difficult project was entertained, and the attempt made, to extirpate the English language, and to substitute the Norman. It was ordained that all the youth of the schools should be instructed in the latter tongue; that it should become the language of the courts of judicature, of all legal documents, and of the statutes of the kingdom. The legal writings of Littleton, commented on by Sir Edward Coke, are a specimen of the Norman-French, and are read and recognized still in law. This was the only speech used at the king's court. It became the language of all fashionable company. The English name became a term of reproach; and the Saxon tongue was left to the commonalty, who loved their soil and their speech too well to surrender either without a struggle. The two races remained distinct and hostile for a long period. The follies and vices of John, the sixth king from William, together with the disengaged affection of the Norman from France, at length led them to see that they had common rights and common interests, and they began to draw near to each other in friendship. Hostile elements were melted down into one homogeneous mass, enmities were buried, lines of separation between Saxon and Norman, were obliterated; and the great English people had a being, while the copious, forcible English language, formed

by an infusion of Norman-French into Anglo-Saxon, was raised above a rustic dialect, and became the common inheritance of the nobility and of the people.

The first half of the fourteenth century was distinguished by the life and works of the great poet Chaucer, who so ennobled the English by his genius, and so discovered its fertility and variety, that about the year 1360, after remaining three centuries upon the books, the statute was abolished that ordered the Norman to be used in the courts, and the English was legally declared to take its place. Through such a history, and in such a manner, has the imperial English language wheeled into the line of national tongues. A language fit for sovereigns to use, yes, nations of sovereigns. As has been quaintly and vigorously said, "It is the oak-timber of all talk."

Since the conquest, we hear of no warlike interference, through the shock of battle, with the words of the language. The clang of arms has ceased to be heard in connection with its history. The pen, wielded by mind, has superseded the sword, wielded by muscle, in all efforts to ingraft upon, or intermingle foreign words with it.

It has seemed necessary to be thus full in historical detail, in order to reach a correct understanding of the influence which the various fluctuations of tribes, and the differing tides of men that have flowed over the land, and paused on the soil, have had in establishing the component parts and the structure of the language. The statement was made that the Norman-French was expelled from the courts of law. Some words, however, linger there still. Let us particularly notice one. If we enter any of our courts, from the St. John's to the Colorado, whether in the east, where logic is polished and law entangled, or in the rustic assemblages on the Rio Grande or the Wallamette, the crier, rapping his staff of office on the floor, calls to order, in words unmeaning and cabalistic to him: "O yes, O yes, O yes," Oyez, Oyez, Oyez, Norman-French for Hear ye, hear ye, hear ye. Little does he imagine that he is acquiescing in the mandate of William the Conqueror; and that this is a faint murmur heard on our shores of that gigantic swelling tide, occasioned by those mighty revolutionary enactments written near eight hundred years ago.

Since this time, the English language has undergone great alterations, by the disuse of many Saxon words and the introduction of words from other languages. In examining its history, we are brought to the following conclusions in

reference to its materials. Its elements are given more in the order of value than of history.

It is, then, composed of, first, Saxon and Danish words of Teutonic and Gothic origin; second, British, of Celtic origin; third, Norman, Gothic mixed with French; fourth, Latin and Greek. Of the latter, no mention has before been made, though it has enriched the English, mainly by supplying terms in the sciences. Fifth, words directly from several of the languages of the European continent.

It is not necessary to trace further the history of the language. Aside from the gradual loss of native words, and the accession of the foreign ones, we should find it mainly to consist in changes in orthography, and in the sound of letters. The admirable machine was formed, and soon genius began to apply it to worthy purposes. Improvements have marked its progress from age to age. Distinguished writers in Queen Elizabeth's time contributed largely to its advancement. A fixed grammar and a fixed orthography were given to it, and the writers in the reigns of Queen Anne and of George I., brought the language nearly to perfection.

Well may we be allowed to indulge in a noble admiration of it; for, no language has such a history, no language has such a basis and superstructure as the English; and we may say also, no language has such a people to speak it. What a majestic literature, in prose and poetry, has been built upon it. What royal gems it holds, displaying them with princely mien, right worthily. The annals of the world may safely be challenged to furnish a superior literature, if an equal.

It remains now to note its qualities, as the vehicle of thought. Under the light of it, philosophers, poets, orators and writers, crowning ornaments to any nation, have arisen, and have found it fully adequate to their highest purposes. It needs only to be explored to discover an exuberant richness, capable of clothing, amply and chastely, any thought or conception evolved by the human mind.

It has been fully proved in its use, that in *copiousness*, it is unsurpassed. The number and variety of terms and derivatives which a single Anglo-Saxon root affords, are surprising and unparalleled. The following amusing anecdote will illustrate the statement.

Under the word *twister*, in Dr. Johnson's dictionary, are verses, which Johnson calls remarkable, written by Dr. John Wallis. The origin of the verses was as follows. A very

learned Frenchman conversing with Dr. Wallis,* in the year 1653, boasting of the copiousness of his native tongue, and its richness in derivatives and synonyms, produced in proof, four lines on *rope-making*. To show that the English was at least equally rich and copious, Dr. W. immediately translated the lines, word for word, taking the word *twist* for the Frenchman's word *corde* :

"When a twister, a-twisting, will twist him a twist,
For the twisting of his twist, he three times doth intwist;
But if one of the twines of the twist do untwist,
The twine that untwisteth, untwisteth the twist."

Here were nouns, verbs, participles and synonyms, precisely equal to those of the Frenchman, and the two stood even in the race. But to show that the riches of his language were not exhausted, the doctor added the following, which continue the subject :

"Untwisting the twine that untwisted between,
He twirls with the twister the two in a twine;
Then twice having twisted the twines of the twine,
He twisteth the twine, he had twined, in twain."

The French capital being previously exhausted, no attempt could be made to bring in a parallel. The English quarry, however, was still rich, and in proof of it, Dr. Wallis proceeded as follows:

"The twain that in twining before in the twine,
As twins were intwisted, he now doth untwine;
'Twixt the twain intertwisting a twine more between,
He twisting his twister, makes a twist of the twine."

What other language in the world can produce such a variety of flections, or number of derivations? Every word in the foregoing, used by Dr. Wallis, is pure Anglo-Saxon.

Nor yet in strength or force, is the language deficient. We have orations successfully rivaling in vigor, manliness, extent of power and precision, the highest efforts of the great Athenian patriot; orations that make the heart tremble with anxiety, glow with admiration, thrill with horror, or throb in sympathy, while listening to the earnest and patriotic enunciation of the graceful and stately, the massive and flexible English tongue. We have philosophical works more profound than those of Socrates or Plato. History truer, more vivid

* The writer is indebted to Dr. Adam Clarke for statements here made.

and lifelike than that of Herodotus or Thucydides. Quotations might be lavishly adduced from many authors, to show the masculine strength of the language, for they literally lie in profusion at our feet. We will, however, simply introduce one as an instance of this. We make the selection from Shakspeare's Julius Cæsar. Brutus and Cassius are conversing in the streets of Rome upon the overriding greatness of Cæsar whilst the populace are shouting honors to his name. In reply to Brutus, Cassius says, concerning Cæsar:

“Why, man, he doth bestride the narrow world,
Like a Colossus; and we petty men
Walk under his huge legs and peep about
To find ourselves dishonorable graves.
Men at some time are masters of their fates;
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.
Brutus and Cæsar, what should be in that Cæsar?
Why should that name be sounded more than yours?
Write them together, yours is as fair a name;
Sound them, it doth become the mouth as well;
Weigh them, it is as heavy: conjure with them,
Brutus will start a spirit as soon as Cæsar.
Now, in the names of all the gods at once,
Upon what meat doth this our Cæsar feed,
That he is grown so great? Age, thou art sham'd;
Rome, thou hast lost the breed of noble bloods!
When went there by an age, since the great flood,
But it was famed with more than with one man?
When could they say, till now, that talk'd of Rome,
That her wide walks encompassed but one man?
O! you and I have heard our fathers say,
There was a Brutus once, that would have brook'd
The eternal devil to keep his state in Rome,
As easily as a king.

A characteristic of good writing is conciseness; a clear expression of an idea in as few words as possible, and those the best words. This is not attained at the expense of copiousness. A parsimony in the use, does not deny a copious supply of words. The English, in the capability of expressing thought with conciseness, yields the palm to none. In this respect, it is inferior to no living language. Let it come, for instance, under the compressing power of the genius of John Foster, and, compact and firm, the thought glows with epigrammatic point, and reveals its form and feature in words of light. This noble tongue delights, in brief words, to wrap itself around condensed thought, and hurled forth on the air, to convey life into the minds of men, and awaken them to determined and irresistible ac-

tion. This was true, when Patrick Henry, in the legislative assembly, lifted up his clarion voice for freedom, and uttered the inspiring words, "Give me liberty, or give me death." The words that could draw from the lips of grave legislators the shout of "to arms," struck upon the nation's pulse with an electrical effect; and, "Give me liberty, or give me death," became the people's battle-cry for freedom. James Otis, John Adams, and others of those times, let fall their mighty Anglo-Saxon, burning and brief, like flecks of fire upon the nation's heart, and inflamed it to an unconquerable zeal. Of the same character is the noted passage of Burke's: "Kings will be tyrants from policy, when subjects are rebels from principle."

It is said by respectable authority, that in precision the English tongue surpasses all others. This, is a prime excellence in any language. What subject is there within the limitless range of imagination, that some author has not clothed in English phrase, with an accuracy of definition, a vividness of expression, and a brilliancy of tint, which must be peerless, because acknowledged so by the united suffrage of other nations. We know that it was said by one of the judges of the British bench, that "Parliament could not frame a statute, but that he could drive a coach and four through it;" and indeed, this may be true of law language with its "said" and "aforesaid," with its doublings in, and twistings out, with its treadings backward and forward, a body of words scant of sense; where the meaning is so hidden and smothered under a pyramid of phrases, that to pick out the sense, would be like picking out a grain of gold from the side of a mountain of earth; but, we are led to doubt very much, whether the learned judge could rein his "coach and four" through the clear verse of Milton without badly chafing its sides against his pointed sense, and distinctive meaning. A distinguished judge once declined to entertain a petition for divorce, because, couched in such brief terms, it covered less than a page of paper. It lacked the dignity of piled-up words. It is not an uninteresting question to consider, whether, if the legal habit of a plethoric use of language, the heaping of wordy "Ossa upon Pelion," were abandoned, litigation might not be less!

Our language is also, with its masculine stuff, capable of depicting the grand and sublime with intense power. Milton perhaps, shows more of this quality than any other uninspired writer that has ever lived. His writings exhibit something of the full power of the English language. His prose abounds with passages, says Macaulay, "compared

with which the finest declamations of Burke sink into insignificance. They are a perfect field of cloth of gold. The style is stiff with gorgeous embroidery. It is, to borrow Milton's majestic words, 'a seven-fold chorus of hallelujahs and harping symphonies.'"

The following passage from Byron's description of a thunder-storm in the Alps, excites emotions of grandeur.

"Far along,
From peak to peak, the rattling crags among,
Leaps the live thunder!—not from one lone cloud,
But every mountain now hath found a tongue;
And Jura answers through her misty shroud,
Back to the joyous Alps who call to her aloud."

We will not proceed further in the enumeration of the qualities of our mother tongue. It is ours to delight in, ours to study, emphatically to study and understand. The couplet is a good piece of advice—

"Let every foreign tongue alone,
Till you can read and spell your own."

It will well repay all the time and thought given to it. Making ourselves masters of its empire, in its richness and compass, in its flow and strength,—feeling that it is held a conquered subject at our feet, we have a talent, or a genius, that may "stand forth in celestial freedom and beauty; may cry exultingly,

"Now my task is smoothly done,
I can fly, or I can run,

skim the earth, soar above the clouds, bathe in the Elysian dew of the rainbow, and inhale the balmy smells of nard and cassia, which the musky winds of the zephyr scatter through the cedared alleys of the Hesperides."

It would be interesting to trace the connection between language and liberty. A noble and exalted language, a language of strength and ardor, begets noble and exalted thought, and actions strong and ardent. A manly language will be spoken by a manly race, and a manly race will have manly aspirations and actings for freedom. Can we not note the influence flowing from the language to the people, and from people to language again, in the history of both, on two continents, through past centuries? In what other nation, save the English, was Magna Charta won? Among what other people was the sacred doctrine of soul-liberty

enunciated? Probably, the stately character of the language has had some influence in establishing the freedom of the British and American Constitutions. Language and liberty, here as there, doubtless act and react upon each other, while each tends to the preservation of the other. Can we suppose that Patrick Henry would have been *the* Patrick Henry of liberty, the Patrick Henry of the Revolution, the Patrick Henry that he *was*, with freedom's fires burning in his bones, had he not spoken the English language?

The English language is to exert a powerful influence in renovating the world. The gospel of Christ's love can be presented in it with a force, and argued and illustrated with an effect greater than in any other human language. It has been, and is, and is to be, the grand standard-bearer of Christianity to the ends of the earth. Already, the sublime science of man's redemption from sin by Christ, borne onward in the English tongue, has girdled the globe with hosannas. How large an influence the language is destined to exert upon the world's superstitious ignorance, and idolatrous night, can not with accuracy, be computed. But, that it is likely to work mighty results for the soul-life of man, must be conceded. It is a significant fact, in this connection, that a petition was recently received in England, from Mysore, signed by three thousand three hundred and forty Mussulmans and Hindoos, in behalf of the city, praying for the establishment of a school among them to teach the English language.

On the sandy plains of Egypt are pyramidal monuments surpassing in antiquity all others on the globe. History can not tell when the most stupendous of them were constructed. Lifting their heads in grave and solid grandeur, assuming to rank with nature's ancient works on the earth, raised as if to defy all combined powers to demolish them, till "heaven and earth shall pass away," by a generation that retired into the impenetrable darkness of antiquity when their work was done, they speak to us of a race, and of vaulting ambition, and of hopes and aspirations that have no record in the annals of the world. They stand there still, lasting monuments of lost, vain, human greatness. If, "in the ages to come," before the "new earth" takes the place of the old, in the course of the developing events of God's Providence, it shall occur that the English race shall disappear from sight, as races have disappeared, on executing their work, and nothing shall remain of them save their language, and their literature, these will furnish evidence, of a ripened civiliza-

tion, of a mental culture and greatness exceeding all relics of the past, sufficient to command the admiration, respect and reverence of the future,—honorable tributes to the moral improvement and intellectual culture of the world, more durable far, than monumental pyramids of stone, resting their broad bases on Egyptian sands, and piercing the air with their angular tops.

ART. IV.—THE RELIGION OF TURKEY,

OR THE MUHAMMEDAN SYSTEM IN ITS PRACTICAL INFLUENCE
ON SOCIETY.

Muhammedan Philosophy; comprised in the Akhlâki-Jalâly; translated from the Persian of the Fâkir Jâny Muhammed Asâäd. By W. F. THOMPSON, of the Bengal Civil Service. London. 1836.

Three Years in Constantinople; or Domestic Manners of the Turks in 1844. By CHARLES WHITE, Esq. London. 1845.

The Doom of the Crescent. By WM. GILES DIX. Boston: Ide & Dutton. 1853.

Lettres sur la Turquie; ou Tableau Statistique, religieux, politique, administratif, militaire et commercial de l'Empire Ottoman depuis le Khatti-Cherif de Gulhani. Par M. UBICINI. Paris. 1853.

The Greek and Turk; or Powers and Prospects in the Levant. By EYRE EVANS CROWE. London. 1853.

AN acquaintance with the system of Muhammed, at least in its general features, has come to be matter of practical importance in our day and land. Since the days of the Crusades, Christians have been compelled in defence of their own faith, to meet the followers of the Arabian prophet; for not only the arms but the philosophy of the Moslem has invaded Europe and our country. From the day Richard Cœur de Leon felled Saladin to the ground with his mace, a generous antagonist and a foe with a charmed life has the champion of the Koran proved; and not only the Russian of the East, but we of the West, may see new proofs of the inherent vitality and power of what had been supposed a decayed and tottering system.

The works cited above are placed at the head of this article, not as subjects of immediate review, but as the more recent publications bearing on the subject proposed for discussion. Among the numberless books now appearing on Turkey and its affairs and prospects, it is difficult to select those specially to be mentioned here; since only a few paragraphs in most of them allude to the topic here to be considered. Those above enumerated will be only in a general way referred to.

From the earliest days of Muhammedanism, its doctrines have been brought into immediate conflict with the Christian faith. It was the lands first subdued to Christ's religion which the followers of Muhammed overran; the new system they advocated claimed to be the direct successor and superseder of Christianity; Christian scholars and teachers were the first heads of the new Muhammedan schools and the first instructors of the forming nations of Arabia and Turkey in arts, science and philosophy; and from the commencement to this day, these first relations of the two systems to each other have remained unchanged. Christian scholars therefore have analyzed the Muhammedan system. The great Grotius, having studied it merely to draw from its authoritative documents, received principles of morality which could be wrought into his science of international law, reviewed it for a religious end in his declining years.* The wily and indomitable Jesuit, having it as his whole business to ferret out the laws of the human mind so as to entrap and enchain men, has analyzed, in a masterly manner, both the ancient and modern philosophies which have held enthralled the intellects of the myriad millions of Asia; and this the Jesuit has done that he may learn how to transfer to himself the same sway.†

The Protestant Christian, bound by the command of his Creator to preach his gospel to every creature, and by that very command bound to study human philosophy so as to be able to "commend himself to every man's conscience in the sight of God,"—the Christian missionary has also analyzed the belief and practice of the Muhammedan, so that he may meet him.‡

Moreover, far beyond what we suppose, the followers of

* Grotius on the Truth of the Christian Religion.

† An Epitome of the History of Philosophy; translated from the French, by C. S. Henry, D. D. New York. Harper & Brothers, 1842.

‡ The Religions of the World and their Relations to Christianity. By Frederick Denison Maurice. Boston: Gould & Lincoln. 1854.

Muhammed have themselves had philosophers of great renown, who have drawn out the theory of their own system and the philosophy of the mental powers. The names of Al-Ashari and of Averroes, stand by the side of the most eminent philosophers of the middle ages. The work too that stands at the head of this article, for clearness and comprehensiveness, would bear comparison with any work on Moral Philosophy from Aristotle to Wayland.

The surest method of reaching just conclusions on the subject before us, seems to be, *first*, to draw out from the Koran and the treatises of Muhammedan doctors and of Christian scholars, the fundamental principles of that intellectual, moral and religious system which the Moslem teacher instills into the minds of the people; and then, *second*, so far as the observations of residents and travelers furnish material, to trace the positive, practical influence exerted by these principles on the mass of the people.

Before Muhammed's day, the scattered tribes of Arabia had been divided in their religious faith between the Sabian and Magian doctrines. The former derived their name from *tsaba*, the heavenly host; and they were polytheists, or materialists, worshiping the heavenly bodies, &c. The Magians, wise men or rationalists as their name implies, believed in one good and one evil principle or being, and they adored the good principle under the image of light, embodied in the sun and fire; a system of belief which Zoroaster perfected into something like a just view of a spiritual God. The sacred city of the entire people was Mecca; whose central attraction was a stone preserved in a small temple, and believed to have been sent down from heaven; the original color of which was white when man was pure, but became black as the human race became dark in mind and character. The people, however, amid all their superstition, traced back their own descent to Abraham; and in their historic legends they treasured the memory of godly patriarchs, as Noah, Enoch and Seth, the oldest of our race. Many Jews, dispersed among them since the Assyrian captivity, spread the knowledge of the Old Testament among them; and Christians, following up Paul's three years spent in Arabia, had extended the knowledge and influence of the New Testament so widely that in the second century, 400 years before Muhammed, the Roman governor sent for the great Origen to come from Alexandria and visit his Christian subjects.

Reared from boyhood amid such influences, and from youth of a reflective turn, Muhammed was prepared for his future career. Visiting Syria, first in early youth with his

uncle, then alone as a mercantile agent, he was captivated by Grecian and Roman art there conspicuous, and was impressed with Judaism and Christianity, there seen in their hallowed seat. He visited Jerusalem, when the gorgeous sacred edifices erected by Constantine and his successors, were in all the freshness of their pristine beauty and sanctity. He was entertained at a convent of Nestorians, where he made his home; and his intellectual ambition and religious fervor were stimulated by the Christian monks, who foretold his greatness, and fanned the flame of his aspirations. One of his first converts was his uncle Warada, a Christian, versed in the Old and New Testament Scriptures. All these directing impulses would almost enable us to decide beforehand what the Koran and its philosophy would be.

The Koran of Muhammed recognizes one spiritual God; in this presenting alike the doctrine of Zoroaster and of the Old and New Testaments. It makes these six great names heads of eras and authors of new revelations, Adam, Noah, Abraham, Moses, Jesus and Muhammed; thus courting the acquiescence of Arabian, Jew and Christian alike. It recognizes the sanctity of Mecca and of Jerusalem; the old heathen and the Scripture holy cities. Abraham, it makes the first sheikh ul-islam, or leader of the true faith; while the Jew, following Moses till Christ came, and the Christian following Christ till Muhammed appeared, are regarded in the line of "The Faithful." It acknowledges that "miracles" were the testimonial of Moses, the legislator, and of Jesus, the moral teacher; while "success in arms" is the legitimate testimonial of the warrior prophet, the converter of nations, instead of individuals, to the true God. It declares that the Old and New Testament have been corrupted, the one by the Jew, the other by the Christian; a report that found ready credence in that age, when the first bitter controversies between the eastern and western churches were rending Christendom asunder. It taught all good Mussulmen to speak of Jesus always thus, "Eo-sayd-nah el-Messiah—our Lord the Messiah," to which should be added "on whom be peace;" and, recognizing his miraculous birth and ascension, Muhammed taught that Christ foretold his coming under the name of the Paraclete or Comforter, and that Christ's second coming is to establish among all his own followers the authority of his successor, Muhammed. The one great principle of the Koran—the entire "Imān ul-Islam," or "Doctrine of the True Faith," is found, in fact, in that brief sentence which every child is taught to lisp as its first utterance: "There is no God but God, and Muhammed is his prophet."

These are the two *doctrines* of the religious system. Its duty, the "Din ul-Islam," embraces four observances, prayer, alms, fasting and pilgrimage. *Prayer* should be offered five times a day; a few moments after sunrise, midday, mid-afternoon, sunset and evening twilight; this special arrangement being designed at once to meet and correct the idolatrous adoration of the sun just at the moment of its rise, noonday splendor, &c. Additional prayer just after midnight and daybreak are specially meritorious. On Friday, also, the sixth day of the week, the Sabbath fixed by Muhammed, as the day of Adam's creation, of Christ's attempted crucifixion, but real ascension, and of the final resurrection; on Friday, an hour before midday is to be devoted to prayer, the reading of the Koran, and a sermon in the mosque. *Alms-giving*, prescribed by the Koran, demands one-fortieth of the income of the believer, as bounty to the poor; while a much larger proportion given in charity, is deemed meritorious. *Fasting* is the third religious duty. Moses, in the law, appointed only one annual fast-day, the day of atonement for the Jews; although the Pharisees, in Christ's day, fasted even twice in the week. The ancient Arabians set apart one month each year for fasting in the day-time, but for holiday carousing at night. This, the month of Ramadan, Muhammed did not change; enjoining on all the faithful, (soldiers, invalids, nursing mothers, &c., excepted,) to abstain entirely from both food and drink, from morning till evening, though allowing them to feast even to surfeit during the night. *Pilgrimage*, once in one's lifetime, is required of all the faithful, to Mecca; while an additional pilgrimage to Jerusalem is meritorious.

These were the simple doctrines and plain duties of the Koran, as it was read by the rude and uncultured men who first received it; but a new era succeeded, and a generation among the most cultured of earth arose. Then human philosophy in its varied forms taxed the intellect of Arabia, and the sacred book was analyzed, and its principles and precepts were classified. Tracing the history of philosophical systems in Arabia, we follow up the development of the system of Islamism.

There are naturally three classes of views as to the origin of things and the sources of human knowledge; varying according to the prevailing temperament of men. Men, material in their make, refer all existence to the material, and all knowledge to sensation; and their theory, in its extreme, leads to materialism and atheism. Men of opposite mould, resolve everything into the spiritual, and make reason the

only source of certain knowledge; and these in their extreme, are mystics and pantheists. A middle class, recognizes two distinct classes of being, material and spiritual, and regard both reason and sensation authoritative sources of knowledge; and these theorists may be dualists and deists, or practical philosophers and Christians, according as they deny or avow the existence of one supreme personal Deity, the Creator of all things material and spiritual, and Sovereign over evil as well as good. These three tendencies of human conviction are everywhere seen struggling together among the thinking minds of any age or people; and they were most marked and distinct among those nations whose science and learning entered into the culture of the Arabian scholar. In India, the system of Kapila was the representative of the first, and the Vedanta, or prevailing system was the second tendency; while Kanada occupied the middle ground. In Persia, Zoroaster belonged to the middle; while the extremes, though more obscurely to be traced, yet existed. In Greece, Plato and Epicurus occupied the extremes; while Aristotle filled the center. It was the Neo-Platonism of the early Christian ages, an eclectic modifying of the mediate system both of the east and west combined, which was the prevailing philosophy of the mass of the practical Romans, and of the great body of active Christians, when Muhammed and his first pupils became their pupils in science and philosophy; and from that day to this the principles of the varied sects of Muhammedanism have been modified according to the prevailing philosophy of their country and age; for upon the Koran, far more than on the Christian Scriptures, almost every philosophic system has been grafted.

The first division among the followers of Muhammed grew actually out of an incident, but virtually out of a principle. At his death, Muhammed left but one child, his daughter, Fatima; whose husband, Ali, partook much of Muhammed's intellectual character, and was his legal successor. But Aboubeker, the father of one of Muhammed's wives, having the army in his interest, had the address to secure the succession; and he was followed by Omar and Othman. The reign of these three successive *warriors* was, however, in all only twenty-four years; when Ali gained his long claimed supremacy. To strengthen his power, Aboubeker had collected, not only the books of the Koran, but also several doubtful volumes called "The Traditions" of Muhammed; and his party hence derived the name "Sunnites," or Traditionists. The party of Ali rejected these traditions, and received the name Shītes, or adherents of *finished* revelation.

The Persians were from the first, followers of Ali; and when he succeeded, the seat of empire was removed from Mecca to Bagdad, and learning and costly magnificence, rather than war and conquest, became the object of pursuit. To the declaration "There is no God but God, and Muhammed is his prophet," the Shiïtes add a third article of faith, "And Ali is the vicar of Muhammed." As might be expected, the uncultured Turks of our day are *Sunnites*, the *Catholic*, or orthodox Mussulmen; while the Persians, cultured as Ali, are the heretics, or *Protestants* of Islamism; for human nature is the same under whatever garb of religion.

Each of these grand divisions of the followers of Muhammed is subdivided on minor principles, according to the different classes of mind everywhere found. Among the Catholic or orthodox Mussulmen, are four sects. 1st. The *Hanefites*, whose leader flourished at Bagdad, and won most of the Turks and Tatars to his views; his main tenet being that independent reason is to be employed in deciding as to the meaning of the Koran, and that great latitude in practice is allowable; and Muhammedanism has ever hung like a loose cloak on the proud Tatar race. 2d. The *Shâ'fee'ees*, embracing mainly the independent Arabian race, who discard scholastic theology and find scientific jurisprudence and practical morality in the Koran. 3d. The *Mâ'likees*, whose adherents are scattered through Egypt and the subject Turkish provinces, and who are servile advocates for the extreme authority of tradition. 4th. *Hhanbalees*, the scattered opponents of the former sect; who are extreme mystics. Among the *Shiïtes* are much the same subdivisions as among the *Sunnites*; one sect being such extreme sensualists as to believe that in the other world there will be only material sight, so that God himself will not be seen; while the opposite theorists go as far on the other extreme; one sect again, denying predestination, and another affirming it.

The system of *morals* drawn from the Koran has naturally varied with the philosophic opinions of the several writers. The moral precepts of the Koran, drawn manifestly from Zoroaster and other eastern moralists, as well as from the Old and New Testament, and from the writer's own moral sense, are like those of our Scriptures, introduced casually, without scientific arrangement. But as Christian moralists have drawn out from the teachings of experience and of sacred Scriptures, moral systems, so have the Muhammedan doctors. The prevailing philosophy entering into their treatises, has been the middle ground of Aristotle or the Neo-Platonists; and the peculiar leaning of the Muhammedan faith to fatal-

ism, the necessary and independent existence of evil, has carried their system to the extreme of dualism. This is seen in the great writers of the early centuries, Al Ashari and Averroes. A fine specimen of the moral systems of the Muhammedans, acknowledged to be such by those conversant with them, is to be found in the work placed at the head of this article. It was published in the fifteenth century, in Persia, the then seat of Muhammedan letters, about the time when the Turks took Constantinople, and the power of the Moslem seemed to reach its culminating point.

The fundamental element of virtue, so argues the *Fakir*, is not the dictate of pure reason or conscience on the one hand; nor on the other hand, is it the dictate of self-love, or of apparent present good. It is the cool balancing by the understanding, of the differing suggestions of our nature, as good or bad. Virtue is the proper, and vice the improper employ of our propensities and powers. A virtue is always a medium between extremes. There can be no such thing as a radical change of character in man, (this is discussed quite ably,) the "rooting out" of the evil principle, of which Christianity speaks; and virtue is not dependent on this; for virtue is not the destroying of the evil principle, but merely the keeping of it in check.

There are three moving principles in man's moral nature; each of which has its correspondent virtue. There is, first, the *reasonable* power, seated in the understanding, whose virtue is *wisdom*. There is, second, the *vindictive* power, seated in the passions, whose virtue is *courage*. There is, third, the *appetent* power, seated in the appetites, whose virtue is *temperance*. Moreover, as there are three distinct virtues resulting from the equilibrium of each of these powers taken separately, so there is a fourth, and the supreme virtue, resulting from the equilibrium of all these powers combined; and that is *equity*.

Then follows an enumeration of the subdivisions under each of these. The virtue of *wisdom* is made up of *seven* subordinates; penetration, quickness of intellect, clearness of understanding, facility of acquisition, propriety of discrimination, retention of memory, and recollection. *Courage* comprises *eleven* virtues; magnanimity, collectedness, elevation of purpose, firmness, coolness, stateliness, boldness, endurance, condescension, zeal and mercy. *Temperance* embraces *twelve* species; shame, good humor, righteousness, easiness, continence, patience, contentment, steadiness, piety, regularity, integrity and liberality. *Equity* again, includes *twelve* specific virtues; fidelity, union, exactitude, tenderness, broth-

erhood, gratitude, good fellowship, good faith, cordiality, submission, resignation and devotion. However faulty this analysis, it is certainly a beautiful and instructive one.

The vices, being the extremes either in excess or deficiency of each virtue, are primarily *eight* in number. To *wisdom* correspond flightiness, its excess, and stupidity, its deficiency; to *courage*, likewise, rashness and cowardice; to *temperance*, lasciviousness and indifference; and to *equity*, tyranny and servility.

Extended chapters are then devoted to the subject of mental disease and the methods of restoring mental health; or the mode of counteracting vice and cultivating virtue. The work of mental and moral culture (mental and moral science being one) is as purely mechanical, subject to rule and the work of human agents, as is the treatment of the physical powers; for, as stated in the outset, the idea of radical spiritual renovation, the very essential of the Christian system, is discarded by the Muhammedan doctor. The culture of the three healthful states of mind, wisdom, courage and temperance, is to be pursued in the inverse order of their importance. First, the appetites being earliest developed, are to be first schooled; the mother is to commence the child's training in this respect while it is at the breast. Second, the *passions* are to be regulated; a work which the father is to engage in as soon as his boys begin to manifest their temper. Third, the *understanding* is to be trained in the schools.

Following up his analysis, the moralist next discusses the training or discipline of the family and of the state. In the *family*, wives are to be regarded as but ministers to the *appetites* of both husband and children, and hence occupy the lowest scale in society. The rules for the management of servants and children, contain worthy suggestions, more honorable to the moralist than his doctrine about wives and mothers. In the wider community of the *state* the rules of virtue are constructed for a despotic government, and are the natural carrying out of the fundamental principle of the moralist's system. As to state vices the theory of discipline is as follows: first, a vicious inclination should, if possible, be ameliorated by moral means; second, if this fail, it should be endured if it can not be mastered; third, it should be destroyed by the sword if the Muhammedan state be the stronger power. It will be readily seen how the whole course of Muhammedan power, since its founder, has accorded with this system.

The *practical working* of this system was to be the sub-

ject of our second inquiry. Before entering on this in detail, one or two important general principles should be recalled and kept in mind.

It is difficult always for a stranger, one of another language, nation and religion, to form a just estimate of the intellectual, moral and religious character of a people among whom he is a visitor or sojourner. As the English traveler through our country, though intelligent and honest, stops only at our hotels occupied by strangers and travelers like himself, and sees perhaps, *nothing of our people*, and really knows nothing of home life, character and influences among us, so it is with a traveler in Muhammedan lands. Moreover, diplomatic agents, missionaries, &c., resident among an Eastern people, are an isolated community by themselves to a great extent; and it is only occasional scenes witnessed and facts brought to their knowledge which form their judgment; a judgment varied by differing prepossessions and different experience. The most philosophic and the surest mode of judging, would seem to be this: to ponder how in the nature of man the fundamental principles of Muhammedanism must affect human beings; and then, by facts, verify and modify these *a priori* views as far as the books of travelers and residents in Muhammedan countries will enable us.

Moreover, could we ascertain precisely, the intellectual, moral and religious condition of the Muhammedan people, it would be difficult to decide what has been the immediate influence of their religious system in forming that character. The causes which determine intellectual and moral development and growth, lie back of any particular religious system; for under Egyptian, Grecian and Roman polytheism, under Arabian Muhammedanism, and under European Christianity, who shall say *where* there has been the greatest advance. Human minds have reached the same great principles of spiritual truth under different professed religions; Muhammedanism is professedly and truly an eclectic system embracing important truths drawn from many and the most sacred sources; and those truths apprehended have given a character and a life to the Muhammedan power, even at our day, which has surprised the nations of Christendom whom she has led in war. To ascertain the legitimate influence, and the necessary final result of Muhammedanism, we must eliminate all that has been borrowed from other and Christian sources and influences in all the ages past; and especially must we remark the action of liberal principles

lately received at the Turkish Court, really inconsistent with the whole system of Muhammed.

The doctrine of Islam (or the true faith) is avowed belief in God and Muhammed as his prophet; and the duties of the Moslem (its adherent) are prayer, fasting, alms and pilgrimage. What now is the legitimate and the real influence of such a religious system, set forth in the Koran, instilled by parents and school-teachers into the minds of children, and urged weekly in the discourses in the mosques? No intelligent Christian would expect any radical or controlling influence from such a belief. The vital element of truth, of Christianity, yes, of all religion, is lacking. It does not ask or expect anything more than consent of the lip; even an intellectual conviction of its truth and propriety is not claimed; and the idea of the heart's renovation and devotion is denied. An intelligent and sensitive mind can not regard the system as anything else than a state expedient; and the pride of adherence to the national faith is the chief hold which the Muhammedan religion now has on the minds of its more enlightened adherents. What is more, the outward observances, enumerated as the duties of the Moslem, have no power to secure the practice of the mass of the people; especially of the more educated. When the call for prayers is heard at the different hours from the minaret of the mosque, enough are found of temperament religiously inclined, in every crowded city, who bow down in answer to that call, to make the passing visitor imagine the people specially devout; and yet probably not one in a hundred of the men and much fewer among the females at all heed that call. In the country, moreover, away from mosques and dervishes, on the roads and rivers, and in the fields and desert, only here and there an individual is met who observes the daily hours of prayer, or even the specially sacred hours of the sixth day.

The duty of *alms* receives much the same attention. In a crowded city, like Constantinople or Cairo, a few persons will be seen distributing small coin to the blind and diseased, bringing a sheep or some other article of food to the college for the indigent students, and supplying the troughs placed to receive contributions for mendicant cats, dogs and doves. Many wealthy men too, on their death-beds leave bequests for the mosques, or funds to dig and maintain a well of cool water in a destitute place, or to endow scholarships in the primary schools or colleges. Yet even the priests receive a miserable pittance from the people, their wealth being the income of church property; there are no hospitals or asylums

for the permanent and really beneficial provision for the poor and diseased; and the most distressing cases of necessity are constantly passed in the streets without even notice.

Again, the *fasts*, though generally observed, are utterly perverted from their design. Very many who are neither sick nor on duty, steal a private meal during the day; the majority turn day into night by sleeping through the hours of fasting, and *all* turn night into day by feasting to utter surfeit, so that the abstinence of the day is needed to recover an appetite.

Finally, the *pilgrimage*, though to some of devout spirit it is a sincere sacrifice, to most it is a cheap and attractive method of seeing the world and gaining a traveled education, and especially of making money on the journey and forming distant business acquaintances and alliances. Moreover among the most numerous and powerful sect, to which the Turks belong, pilgrimages by proxy are allowed, and the rich and lordly lounge employs some poverty-stricken devotee, furnishes him with bread and water and adds some trifling gratuity, and sending him on the long and toilsome journey, receives as his own the merit of the sacrifice.

In fine, the real religious influence of Muhammedanism, is probably this: in the observance of the external duties required by their faith, there is far less fidelity among Muhammedans than among less enlightened idolaters; while as to settled religious faith there is more skepticism and less devotion of the spirit than among the followers of Zoroaster or Confucius.

We naturally observe, second, the influence of *sects and of opposing philosophic systems*, in modifying the practical influence of the Koran. We have observed the extremes of rationalism and of materialism existing among Muhammedans as well as elsewhere among men; and have remarked how liberal and rigid constructionists, traditionists and adherents of one revelation have separated Mussulmen very nearly by *national* lines. Never were national animosities stronger than between Turks and Persians; as the late siding of the Persians with Russia till English influence prevailed to hold them neutral, has indicated. Never were there more oppressive and more hated masters than the Turks over the subject portion of the Arab race; and the link of sympathy and nationality binding the down-trodden Fellah of Egypt, Syria and Asia Minor, to the proud old stock of Arabia Felix, and to the fierce and free Bedawee roving every track of the circling desert, creates an antagonism in the Muham-

medan ranks which nothing in the system of its faith can at all control. Yet more, as the Waldenses in the Alps have been a standing monument of primitive Christian freedom amid the Western or Roman Church, and the Maronites among the peaks of Lebanon have been such an indestructible monument amid the Eastern or Greek Church, so the Wahabees of the Arabian Mountains, and the Druses among the Syrian Mountains, off-shoots of the last old Arabian stock, have clung amidst persecution to the simple book of Muhammed and to their civil and religious independence. The very aim and claim of Muhammed have thus signally failed. Acknowledging Christ to be *the Teacher* come from God and miraculously endowed to give him authority as the moral instructor of *individuals*, Muhammed's own aim was the authority of a warrior-prophet to unite *nations* in their faith in one God, and his *claim* was his *success* in this capacity. Both his aim and his claim have signally failed; and the decay of the warlike spirit among the Turks, the last and least sincere of the adopters of the Muhammedan creed, and the civil weakness and divisions of the more devout Persians and Arabs, has alarmed even the Muhammedan doctors for the final fate of their religion.

The practical influence of the moral system of Muhammed is a most instructive instance how certainly principles will work out their legitimate results. The *permanent* nature of man is made up of appetites, passions and intellect. The radical renovation of the moral impulses or passions, and the removal of the sensual appetites at death, are expressly denied; and virtue in this world and bliss in the other world is only the regulating here, and the unbounded indulgence there of the three capacities now composing our nature. To be a warrior is the highest earthly ambition; and since the intellect of one in such employ is little cultured, the impulses of passion and appetite, stimulated by motives from the future as well as the present, are all-absorbing with the Mussulman. Heaven itself promises sweet gardens with fountains, shade, fruits and flowers, and fair maidens just proportioned to each man's desire. We might anticipate what all testimony proves to be the result. The Turk, without the mental culture of the Persian and Arab, lives only for the indulgence of appetite and passion, and relies on the Koran as Divine testimony that this is exalted virtue. Woman is educated only to be a minister to appetite. The man able to support but one wife never associates with his partner as a being with mind and heart, but discards and takes again wives as mere sensual caprice dic-

tates. The wealthy lord of a harem does everything to stimulate in his wives libidinous desire ; employing eunuchs as their attendants ; and sending for the "Almehs" or dancing girls, who are prostitutes, and whose dance is the acting out of lustful emotion, to perform in their apartments. The main theme of conversation among females in the harem, and the expressions used without a blush, are such as no European lady who visits them can endure. The boys in Muhammedan schools, of ten years of age, are by express injunction of the Koran made to sleep in separate beds, lest they should too early become lustful. The Turk of the present day, despising both labor of the body and the mind, sits all day talking and practicing, privately and man with man, the most disgusting obscenity and impurity. And all this is the natural result of his religious system. In the indulgence of the palate, moreover, a similar result is seen. The mother is to the child only a provider of food. Though the Koran forbids *wine*, the smoking in the hookah of intoxicating drugs, the use of brandy, booseh and opium are unrestricted. The month of religious holy-days is converted into days of idleness and sleep and into nights of gluttony. Thus, as to the first great virtue of *temperance*, the promises in the Koran of future indulgence in reward for present abstemiousness, as might be expected, stimulate instead of repressing vicious indulgence.

The very mention of the second virtue, *Courage*,—this, the regulating of the passions,—bespeaks at once the direct tendency of the whole theory of Muhammedanism. *Courage*, the old Roman virtue, is the climax of morality. Of course, the Turk domineers in the family over wives, children and servants, and the very idea of domestic happiness is unconceived. To conquer the disbeliever and hold him in subjection if submissive, and to slaughter him if otherwise, is the very divine mission of the Mussulman ; and of course to grind down the Arab race, the very children of their own prophet and the bestower of the Koran, is as legitimate as to oppress Christian Copts, Armenians, Syrians and Greeks ; and the murderous slaughter of the Mamelukes at Cairo and of the four hundred thousand Janissaries by the late Sultan, was part of the system as truly as the butchery of defenseless Greeks in the late revolution. These are the natural, the legitimate, the practical results of the moral philosophy in the Koran ; and just as certainly as effect follows cause, in the Muhammedan system must sooner or later be verified the inspired maxim, "They that take the sword shall perish by the sword."

It only remains to allude to the influence of the Muhammedan system on intellectual progress, or the culture of the third virtue, *Wisdom*. In this the history of Muhammedanism has been the counterpart of the old systems of Egypt, Assyria, Greece, and Rome, and an impressive modern comment on the analysis which Moses, and Isaiah, and Paul, in his Epistle to the Romans, have given of the elements of decay found in false religion. When the vigorous Arabian intellect first met the science, art and literature of Greece and Rome, it was captivated with them, and it took a spring which carried the pupil beyond his teacher. The mathematical sciences in Arabia, and poetry in Persia, received an advanced culture unknown in any previous age; and the universities of Bagdad and Cordova rivalled everything the world had seen. But the first influence of Muhammedan morals was to stimulate enervating appetite; and the second to excite distracting passion; and thus the attainment of wisdom has only led to the debasing and degeneracy of the intellect, "the wisdom of the world becoming foolishness." The Persian has declined in mental attainments: the Arab has almost lost his culture; and the Turkish race became too early apt disciples in the sensual part of their newly adopted religion to have their intellects once awakened to the charms of *Wisdom*.

Moreover, the actual restrictions put by the Muhammedan system upon certain departments of knowledge, and especially on its general diffusion, have added their blighting influence. The extreme Monotheism and opposition to image making characterizing the Koran, have shut out effectually every class of the followers of Muhammed from the department of art. The soon-discovered peril to the Koran threatened by advancing science, has for generations almost excluded even its elementary principles from study in the universities; and every branch of the useful arts, especially architecture in its relation to the plan of towns, to the erection of costly edifices, and to ship building, has stood paralyzed. Most of all, no books, no newspapers, no public lectures, not even the drama, nothing but the Koran committed to memory in childhood and the brief homilies on Muhammedan observances heard on Friday, ever stir and feed the fire of a smothered and slumbering thirst for knowledge.

The attempts at social reform, (alluded to in a recent article on Turkish Schools,) it should be borne in mind, are aside from, and directly contrary to, (as the *Ulemah* or learned class contend,) the spirit and letter of Islamism; and

Turkish *statesmen* have felt that Islamism itself must fall unless reformed. The reforms commenced by the ancestors of the present young Sultan, firmly established by his indomitable father when he annihilated the military order of the Janissaries, and confirmed by the Hatti Shereef or "Authoritative Proclamation" of Abdul Mejid when in 1839 he came to the throne, have all been in opposition to the established precedents of Muhammedan doctors, if not of the Koran. The Hatti Shereef of Ghul-Khani, (treated of in the French work above mentioned,) pledges this: "All subjects, of whatever religion and class they may be, are equal before the law and subjected to the same code." "Difference of religion is a matter of conscience which belongs to God." That proclamation promises to the people a representative voice in the councils of the Sultan; and the reform which preceded it introduced European tactics into the army, and European science and its applications into the military and naval colleges. It remains to be seen whether, in consistency, that system of *religious* truth which is inseparable from the progress of truth in all other departments, is to go hand in hand with these reforms, and to prove their conservative element. If not, the Muhammedan power will prove "a house divided against itself," which can not endure many another rude shaking ere it falls.

ART. V.—CITY MISSIONS.

1. *Notes and Narratives of a Six Years' Mission*; principally among the dens of London. By R. W. VANDERKISTE, late London City Missionary. London: 1852. Pp. 352.
2. *The Old Brewery and the New Mission House at the Five Points*. By LADIES OF THE MISSION. New York: Stringer & Townsend: 1854. Pp. 304.
3. *Reports of the Boston City Missionary Society*, 1852-3.
4. *Reports of the New York City Tract Society*, 1852.
5. *Reports of the London City Mission*, 1837-54.

THE nineteenth century has been called "the era of Missions." This is true not only with reference to efforts for the conversion of the heathen in lands where the gospel is not known, but also with regard to systematic endeavors to

reach the heathen who reside in the cities of so-called Christian countries. It would however appear that it was not till the Church had become considerably impressed with the wretched condition of idolaters at a distance, that they began to have any adequate conception of their duty to those who were lying in an almost equal state of moral and spiritual degradation in their own immediate neighborhoods. The truth of this remark will be seen when we state that the employment of missionaries by the New York City Tract Society dates no further back than 1834; the London City Mission was established in 1835; and as in 1848 the Boston City Missionary Society had only five missionaries, we presume that their adoption of this mode of labor is still more recent than in the other societies we have referred to.

David Nasmith, whose life was devoted to the establishment of City Missions, and who died in the prime of life with his harness on, was the honored instrument of founding the London City Mission. We do not know who introduced the plan of missionary labor into the other societies.

It is a pleasing fact that such societies are now receiving increased attention, and are augmenting rapidly both in numbers and extent; and that not only in England and this country many of the cities and large villages have their missions, but that Paris, and even Madras and Calcutta have each their own City Missions. With the hope of adding to the interest already manifested upon this subject, we propose to devote an article to its consideration. From an increasing literature having relation to this department of Christian effort, we select for reference the works named at the head of this article. The first contains the personal experience of a missionary of the London City Mission in a single district, and the work being indorsed by the committee of that society, is of course reliable. The second has reference to labors and results at the well-known Five Points in New York, which, if we do not mistake, have occurred in connection with the mission of the Methodist Episcopal Church, and that of Mr. Pease, while the remainder are the official reports of three prominent city mission societies. While however we select illustrations from these works, we write from a profound personal acquaintance with our subject.

Is it necessary at the present day to say anything on the necessity for such efforts? It might be supposed not, and yet probably very few are aware of the real condition, physically, morally, and spiritually, of that mass of human beings to be found congregated in the courts, alleys, cellars, and gar-

rets, in most if not all cities, but which is to a considerable extent hidden from the public gaze. This mass is composed of different classes of persons. A portion of these people commenced life in a higher grade of society, and some of them by misfortune, but more by habits of idleness, intemperance, or crime, have come down, it may be, step by step, to the position they now occupy. Others commenced life in these homes of wretchedness, or dens of infamy, and have never been taught that it is desirable, or of any use to try to raise themselves into a different position; and hence they have gone on from year to year, vegetating, not living; preying upon other members of society, instead of contributing to the general benefit; and being without God, they are without hope in the world.

As illustrations of these remarks we give the following extracts:

"The entry through which I was obliged to pick my steps led to the door of a room, the air of which was almost intolerable, so offensive was the odor on opening the door. It was on the ground floor, and the crevices and holes of the broken flooring were a receptacle for the refuse food and slops. The front of the room had been used as a bar-room, but the partition had been taken down, and with it large pieces of the wall and ceiling. On a broken table braced up against the wall to keep it from falling, lay a dog, beside a piece of bread, a dirty plate of butter, a broken tea-pot, and an iron pot with a few potatoes; a few plates, knives and forks. Other furniture there was none, save an old chair without a back, a few dirty rags, serving for bed and bed clothes, and a broken bedstead thrown down in a drunken frolic a week before." *Old Brewery*, page 120.

"The man came. The missionary found, on conversing with him, that he had been *twenty* years living a criminal life, and had been *twenty* times in prison. He resided in a low lodging-house, where he carried on his craft of training young lads to steal. The best hands among them were sent into the streets, and they brought home the plunder on which the criminal school lived. He was too well known to the police to dare to go out himself. 'But,' said he, 'I never can keep the young 'uns long, for as soon as I have made them clever at their profession, if they are not taken by the police, they leave me and start for themselves; so that I am obliged to look out for new hands.' This led the missionary to ask him how many lads he supposed he had trained to be thieves during the twenty years. He had kept no account, and he could not exactly tell, but of this he was sure, that 'it was not less than *five hundred*.'" *London City Mission Report*, 1853, page 46.

But there are others, who although they are raised very far above these, yet need missionary labor. They are that portion of the industrious and respectable laborers, mechanics and artisans, who neglect their spiritual welfare. For these the Sabbath bell rings in vain, for they are seldom or never in the house of worship. Some of them have come from the country, and being strangers, have hesitated to attend church where they were not known, till the habit of

neglect has been formed, and now they have no desire to be found there. Others, regarding the Sabbath simply as a day of rest, have taken up the notion that rest consists in listless inactivity, reading yellow-covered trash, or traveling for pleasure. Still others have either sat down in the seat of the scorner, or they have embraced skeptical notions to a sufficient extent to quiet their consciences, and because they think they are "*not certain* about the truth of the Bible," they are satisfied to remain without inquiry.

Still again, there are merchants, traders, members of the professions, and even men of leisure, who have never had their attention fairly directed to the important verities of Scripture, or at least have not been personally urged to give attention to their own religious interests. Whoever will look around him, and compare the numbers attending public worship in the city or village where he resides, with the total population of the place, will be convinced that these classes contain a very large proportion of the inhabitants.

It may be said these are all legitimate objects for the labors of ministers of the gospel. This would be quite true if they had time to attend to them. But who does not know that in the present day the time and attention of clergymen are fully occupied in providing for and attending to the wants of their own churches and congregations, and that whatever efforts they may make beyond that circle generally subtract necessary attention from those within? Probably most pastors feel that if they had forty-eight hours to the day, and needed none of them for sleep, they could spend them all in useful labors for their own flocks. We do not speak thus to hinder clergymen from doing what they can for these classes, for we think it is desirable for every one to go out among them when he has opportunity, not only that he may seek to be useful, but also that he may view society in all its different phases, and thus be better fitted for his own immediate sphere; but we wish to answer the objections of those who think there are already enough laborers in the field.

City Missions have generally been established with the express object of reaching the lowest stratum of society, but as they have increased in strength, they have usually included the second class referred to, and we see no reason why they should not also attempt to reach the third, properly qualified persons being of course engaged for that purpose.

It is necessary to give some information as to the mode of operation, and the varied labors of City Missionaries. The first duty and that which claims the principal attention, is the regular and systematic visitation of individuals at their

own homes. A large number of families do not otherwise come under the influence of Christian truth; in many cases they have not even a copy of the Bible in their possession. In 1838, the British and Foreign Bible Society and the London City Mission distributed thirty-five thousand copies of the New Testament and Psalms to those destitute of them, being one copy to each destitute family in London; since then, there has been a gratuitous distribution of some thousands annually, and yet in 1853, there were fourteen thousand four hundred and eighty-six families in London without a copy of the Word of God. This destitution is increased by the Bible being treated in many houses as a mere toy for the children to play with and destroy. In some other cases, however, it is carefully wrapped up and placed away, to be exhibited as occasion may require. The missionary goes to such families as these; he seeks to engage their attention, to obtain their confidence, to convince them that he is their friend; he tells them of their lost and ruined condition as sinners, of their utter inability to save themselves, and of the great fact of the atonement of Christ; and then he urges them to yield to the strivings and teachings of the Holy Spirit, to believe on the Lord Jesus Christ, and to seek for new hearts and right spirits. His work is an arduous one. He often talks to those who have no inclination to listen to him, to those who will even spurn him: he is often disappointed, for frequently when he supposes a good impression has been made, it is as "the morning cloud;" but he pursues his work in dependence on God, and is encouraged by the declaration, "My word shall not return unto me void."

We have spoken of systematic visitation. We believe that most if not all City Missions pursue this course, but they differ as to their mode of carrying it out. The missionaries in London have each a district of about five hundred families assigned them, and they are expected to visit each family in that district irrespective of their being visited by other Christian visitors, and without reference to there being anything peculiar in their cases. At each visit they leave a religious tract, the perusal of which they hope may be a source of good. The New York and Boston societies adopt what to us appears the preferable plan. They call in the aid of Christians, who are willing to devote gratuitously a small periodical portion of their time to visiting the families in a given district. They converse with them as they have opportunity, leave religious tracts with them, and report the general state of their districts to the missionary having charge of

that section of the city, and at the same time bring under his notice any cases needing special attention. We think this plan preferable, because it relieves the missionary from much labor of a mere routine character, and leaves him free to devote more time to those cases which are more likely to result in special benefit. There are thousands of such visitors in London, and they are valuable co-laborers with the missionaries, but they are connected with distinct associations, and hence their labors are not systematically connected with and directed by the missionaries, as in New York and Boston.

Many of the visits paid by missionaries are to the sick and dying. Of these, some are Christians who gladly listen to words of Christian sympathy and kindness; while in the majority of cases they are neglecters of salvation, to whom it is a sacred duty to seize such seasons to press upon them the important realities of eternity. In London, in 1853-4, the number of such visits was one hundred and twenty-two thousand seven hundred and seventy-two, or three hundred and thirty-six each day. In Boston, in 1853, the number was five thousand two hundred and thirty-one.

In these visits of mercy, scenes of unheard-of suffering and woe are witnessed, and it is necessary to make some efforts at relieving them. Various plans are adopted for this purpose. The committee of the London City Mission, while desiring that their missionaries should make known cases of distress to those able and willing to relieve them, are very anxious that their missionaries should not be known as the channels through which the help is afforded. We do not see anything in the New York Report having special reference to this subject, but we learn from the Boston Report for 1853, that in that year \$1,963.64 was received in cash and useful articles for the poor, and these gifts were of course distributed by the missionaries.

Much is said in favor of each of these plans. In behalf of the former, it is argued that if the missionary is known as the almoner, it is an inducement to persons to make hypocritical professions for the purpose of obtaining relief, and that at the same time it excites jealousies among the people which are injurious to the influence of the missionary; while on the other hand it is contended that nothing is so calculated to open the heart to Christian teaching as to convince the subjects of it that their temporal wants are cared for and to some extent supplied, and that when the missionary is the means of procuring help, unless it is known to the people, he not only loses the benefit of his kindness, but while the

unknown benefactor is spoken of with gratitude, he is supposed to be hard-hearted and indifferent. From a long and careful consideration of this subject, we incline to the latter course, and indeed know that very often there is no choice on the part of the missionary between becoming the almoner of others, or allowing such cases to go unattended to, as there are persons who willingly relieve those who are in distress, but who will not do it except through the missionary. Great caution and prudence, however, are necessary, lest the evils should result which are urged against this practice.

Education claims the attention of City Missionaries. They find the people ignorant, and with all the advantages for acquiring knowledge around them, they find large numbers content to remain without it, and needing to be stimulated to mental efforts. The numbers induced to attend school in 1852 by the missionaries are as follows:

| | | | |
|--|-------|----------------|-------|
| In Boston Sabbath Schools | 1,107 | Public Schools | 407 |
| In New York “ | 2,218 | “ | 129 |
| In London the total number induced to attend | | | |
| Schools, | . | . | 6,783 |

In addition to these efforts to send scholars to the different schools, the London City Missionaries have libraries in their districts, amounting in the aggregate to thirty-six thousand eight hundred and eleven volumes.

Still another mode of labor is the public preaching of the gospel. Here again is a subject on which there is a difference of opinion. Some societies seem to limit the efforts of their missionaries to private labors; others make a division, allowing some to preach, while others do not; while still others expect the missionary to hold two or more meetings every week for prayer, exhortation, and the exposition of the Scriptures to those inhabitants of the district who can be induced to attend. While we think the missionary has not time to study elaborate sermons, we believe that it is very important that he should hold meetings for preaching the gospel to those who from their habits, circumstances, and modes of thought, can not be induced to attend the regular houses of worship. In many cases this is the first or second step with such persons in an upward course till they are eventually found useful and consistent members of the church of Christ.*

* In the summer of 1853 the London City Mission gave permission to some of its missionaries to preach in the open air. The services were mostly held where crowds of Sabbath ramblers were to be found; they were well attended, and were productive of benefit.

Some may inquire, "What are the qualifications of city missionaries?" There are differences of opinion on this subject. From a paper prepared by an Edinburgh city missionary, and published in the *London City Mission Magazine* a few years ago, we condense the following prominent qualifications:

1. Unfeigned, fervent, enlightened and vigorous piety.
2. A large acquaintance with the Scriptures.
3. An available knowledge of the evidences of Christianity.
4. A knowledge of human nature.
5. A spirit of meekness.
6. Discretion and sound judgment.
7. Strong faith.

No man who does not possess these qualifications in some good degree, should expect to be useful as a city missionary, while any man possessing these, would have no need to fear of success. But while all these might be possessed without a very large share of previous mental culture, we are decidedly of opinion that in addition to these, no amount of knowledge or mental training will be useless. The missionary meets with Papists, Socinians, and infidels, and although it is often the case that the strongest arguments will not convince such persons, because their errors are more of the heart than the head, yet if they get the better of the Christian teacher in argument, it has a tendency to confirm them in error. There are also among such persons many vain boasters, who will talk loudly when they can, but who quail before those who are more intelligent than themselves. We have known skeptics who talked freely of mistranslations of Scripture, instantly silenced by a missionary quietly saying, "I must bring my Greek New Testament with me next time, that you may point them out to me." Then again, persons are frequently met with who have given some attention to one branch of study, and the more acquaintance the missionary manifests with that subject, the more highly he will be appreciated, and the greater influence he will exert upon them.

It is time we referred to the beneficial results of city mission labors. Among the first of these may be named those of a temporal character, having relation to the removal or alleviation of the physical wants of the wretchedly poor, and the bettering of their temporal condition: and if nothing more than this had been accomplished, it is a work deserving the attention and respect of every philanthropist. The explorations of city missionaries have led to revelations of want, wretchedness, filth and misery, to an extent which was before unknown to those in different circumstances, and thus

sympathy has been excited, and well-directed efforts have been made for the benefit of these wretched ones. True, there are many cases in which such efforts are not appreciated, but there are numerous instances in which they have been perfectly successful. The following is the statement of a Boston city missionary :

"My heart is often pained by witnessing the degradation and wretchedness to which many children are reduced by their unprincipled, intemperate parents. These children are often compelled to spend much time in the streets, begging food for themselves and their unnatural parents ; but if not, having little to make them happy at home, they seek pleasure elsewhere, and often may be seen, late in the evening, gathered in groups around some low toy or candy shop, which they enter and spend a few cents, which have not unfrequently been obtained by pilfering. But little can be effected for the welfare of these children, while they are under such pernicious influences. It is difficult to obtain the consent of such parents to relinquish their claim to their children, so that they can be received into institutions or good families, where they would be well nurtured and instructed. In some efforts of this kind, I have been successful, and it affords me great pleasure to think of a few of this class, who have been enjoying the benefits of a good home for the last year or two. It was my privilege to add three little girls to this number the last week, by placing them in that excellent institution, the 'Children's Friend Society,' to be under its direction until the age of twenty-one years."

Report of Boston City Missionary Society, 1853, p. 24.

2. Moral benefits. These have been numerous, but we refer now to only two classes. We find that last year the missionaries of the London City Mission rescued no less than three hundred and seventy-six lewd women from their course of infamy, and either restored them to their homes, or placed them in asylums, and thus not only delivered them from an evil course, but prevented them from being the tempters of others. In the same period, two hundred and twenty-two couples who were living together unmarried, have been persuaded by the same missionaries to give up this course, and have been lawfully married. Now, in this step alone, there is much that is gratifying, but when it is considered that this step produces self-respect, leads them to look up to a different position in society, and in a large number of cases, is the stepping-stone to attendance on public worship, and the conversion of the soul, the importance of it is seen to be considerably enhanced.

Take another class, the intemperate, and we find that in 1852, the Boston missionaries obtained sixty-eight temperance pledges, and those of New York, one thousand and forty-six. The London City Mission gives no account of pledges merely, but reports in the same year four hundred and ninety-four *drunkards* reclaimed, while in 1853, the numbers in

Boston were eighty-nine, and in London five hundred and sixty-nine. Under this head take the following illustration :

" A missionary found an Irishman in very great poverty. His intention had been to earn money enough to enable him to pay for the passage to this country, of his wife and children, whom he had left in his native land ; but a year had passed away, and there was no appearance of this intention being ever fulfilled. The missionary soon discovered that the love of ardent spirits was the cause of this man's poverty, and after much effort, induced him to sign a temperance pledge, and promise to attend divine worship. After this, several months elapsed before he was again seen by the missionary, and then he called at his house, and showing him forty dollars, said, ' I am indebted to you for this, sir, and now I will soon have my wife and children here.' The missionary directed him to a savings bank, and advised him to deposit his money there until he had obtained enough to accomplish his purpose."

Report of the New York City Tract Society, p. 41.

The results as to education have been already spoken of, yet we should have liked to have referred especially to Ragged Schools, but our space forbids ; they may, however, form the subject of a separate article.

We proceed to glance at what may be called direct spiritual benefits. The actual amount of these will never be known till the great day of account. Very often a missionary has been visiting an individual for a considerable time, and finds that the attention is arrested, the good seed appears to be taking root, and he hopes soon to see it spring up, when just as the crisis is approaching, the person unexpectedly removes, and the missionary never knows whether his hopes were realized. Again, there are cases in which the truths spoken may have no immediate influence, but after a time, they produce decided results. But making no account of such cases, the actual results which are known to have been produced, are sufficient to prove the value of these labors, and to lead all to increased diligence.

Among direct spiritual benefits, we place attendance on public worship. Here we find that the numbers reported in 1852, are in Boston, five hundred and seventy-three ; in New York, one thousand seven hundred and forty-two ; and in London, two thousand three hundred and seventeen. In the same year, three hundred and seventeen families in London were induced to commence regular family worship ; while the numbers introduced to church fellowship were in York, one hundred and forty ; in London, six hundred and sixteen ; and of backsliders restored to church fellowship in New York, sixty-two, and London, one hundred and fifty-eight. The Boston society reports ninety-seven persons hopefully converted in that year, but does not state how

many of them had joined churches, while New York reports one hundred and ninety-three such persons in addition to the others, and London upward of three thousand.

In the very interesting volume of Mr. Vanderkiste, there are numerous cases of conversion; among others, a Polish refugee, a skeptical gipsey, an inveterate drunkard, some thieves, &c. We should have liked to quote one of these, but have not room.

Although these are the principal beneficial results of city missions, others might be named. One is the additional laborers thus employed in the vineyard of the Lord. Thus, the London City Mission has now three hundred and twenty-seven missionaries, whose whole time is devoted to labors for the good of their fellow-men. Of these, a large number, though well fitted for this work, are not qualified for the regular ministry of the gospel, and a larger number who possess higher talents, and are thus fitted for more public stations, might never have had their peculiar talents for public usefulness developed, had they not been brought into connection with that society. And during the nineteen years since the establishment of the society, probably not less than *one hundred* of its missionaries have left to fill openings of usefulness as pastors and missionaries, in various parts of the world. On this subject the committee remark:

"That the London City Mission should be permitted to train up missionaries for the world, is a cause of thankfulness to the committee, which they desire to set against the regret which they feel at the loss of trained and faithful laborers. Communications are from time to time received from the former missionaries of the society, now in foreign lands, of a most gratifying character."—*Report, 1853, page 30.*

So with regard to Boston and New York. In the former city we find eight male and twelve female missionaries, and four hundred tract distributors, while in the latter, there are twenty-six missionaries, and nearly twelve hundred visitors, few of whom would probably have found so appropriate a field of labor but for these societies.

Still another benefit is the Christian sympathy excited for the neglected and irreligious. It is impossible for a mission to be established in any city, without the Christians of that city being led to feel more for the wants and woes of their neighbors, who are living in ignorance and sin. In many cases, this sympathy extends still further, for in England, eleven different counties have auxiliary societies for raising funds for the London mission, and quite a number of towns have associations for the same purpose, while a Madras (India) auxil-

iary, formed in 1842, remitted for its annual contribution in 1853-4, more than one thousand seven hundred dollars; and an auxiliary in Oporto, (Portugal,) remitted its first installment of contributions in May last.

This article is already longer than we intended it to be, and we therefore close with a few practical remarks.

1. City missions are to a greater or less extent, practical "Evangelical Alliances," for they include in their officers, agents, and subscribers, Christians of all evangelical denominations, who thus show that they can work together in seeking the salvation of their fellow-men, by preaching Christ crucified as "able to save to the uttermost, all them that come unto God by him;" and that whatever their denominational differences, there are great fundamental truths which they can all agree to teach.

2. Every city and large village needs its missionary or missionaries. The inhabitants may count their churches and efficient clergymen, and think they are well supplied with the means of Christian instruction, but further inquiry will reveal an under stratum of society, and a state of religious skepticism and neglect, for which they were unprepared, and which will abundantly show the need for labor of this character, while there are perhaps few places in which the present provision is adequate. The committee of the London City Mission state that they could double the number of their missionaries without interfering with the labors of settled pastors.

3. Every Christian should feel interested in such efforts. It is not enough that he has liberally contributed to the support of the gospel in his own place of worship, that in addition to this, he has aided Home and Foreign Mission and Bible Societies; here are his own neighbors residing in the same city or village, it may be within a few hundred yards of his own residence or place of business, and they are perishing for lack of knowledge. It may be said, "They can go and hear the gospel," but this is not enough; Jesus Christ came "to seek and to save that which was lost," and we must go into the streets and lanes of the city to invite men to the gospel feast, and till we have done this, we are inexcusable. Every Christian should do something in this way by personal effort, but he should seek also to aid the missionary by his contributions, his sympathy, and his prayers. Even the poor Christian should feel it to be his duty to pay as well as pray, for the accomplishment of this object. Among the contributions in one of the reports of the London City Mission, we observe, "*Farthing* Association in Clerkenwell Workhouse,

270 *Religious Progress of the Mississippi Valley.*

£1 15s. 5d.;" and if any are disposed to object to such an offering, let them remember the two mites of the widow.

The inhabitants of both city and country, should understand that they are interested; for while it is the duty of those who reside in any place to seek to provide for the spiritual wants of the inhabitants of that place, the residents of the country should remember that their own relatives, and it may be their own children, are frequently taking up their abodes in cities or villages, to be affected for good or evil, according to the character of the influence which is exerted there.

In conclusion, we remark, that our reason for selecting London, New York and Boston, for illustration, was because they are each important centers of influence, and their reports were at hand; while the very great difference in their size, will prevent the suspicion that any invidious comparison was intended to be made as to the results in each place. We think the managers or committees of each society, have abundant reason to thank God, take courage, and go forward.

ART. VI.—RELIGIOUS PROGRESS OF THE MISSISSIPPI VALLEY.

In a former number of this Review, we gave our readers a sketch of the rise and progress of the Baptist denomination in the Mississippi Valley, to the close of the GREAT REVIVAL, 1804.* A continuance of the same general subject is now intended; chiefly of the Presbyterians and Congregationalists of *Western Pennsylvania*, and the "*Connecticut Reserve*."

Coeval with the great revival in Kentucky and Tennessee, attended with extraordinary spasmodic excitements, were similar exercises in Western Pennsylvania. The early settlements in this district of country, which lies on the waters of the Mississippi, were made chiefly by various branches of Presbyterians of Scotch-Irish descent. These in part came from Eastern Pennsylvania, and in part from the old country.

About 1734-6, colonies of emigrants from Scotland and the northern counties of Ireland, (of Scotch descent,) came to Pennsylvania and settled in the Kittatinny Valley,

* Vol. xvii., pp. 481-513, No. lxx.

and on the "Red-lands," in the south-eastern part of York (now Adams) County. They were rigid Presbyterians of the "Seceder" branch. These original emigrants, as the Scotch people always are, were frugal, industrious and plain in their way of living, but cordial and hospitable. They were men of undaunted courage, and their descendants in the American Revolution were firm and patriotic friends of the country. They inherited the manners, characteristics and peculiar prejudices of their ancestors, with the varieties in religious worship common to the several branches of Scotch Presbyterians, who are divided into Covenanters or "Reformed," Seceders, or "Associate Reformed," and "Unionists," or an amalgamation of both sects, besides those who claimed affinity with the Scottish Kirk. And barring the formalism of some, the contentious temper of others in their disputes about "David's Psalms," and the "Solemn League and Covenant," their mode of "fencing the tables" on sacramental occasions by a rigid and tiresome exposition of the decalogue, there were among their ministers men of God, who were fervent in spirit and preached the gospel with quickening power. They had revivals under their ministrations, and were less alarmed at undue heat than perpetual frost. This class at a later period affiliated with the Presbyterians of the General Assembly.

About the close of the Revolutionary War, colonies of Germans purchased the farms in Kittatinny Valley from Easton to Mercersburg, and these people with the emigrants from Ireland, planted themselves in Westmoreland and the adjacent counties. A company of pioneers had preceded them before the war, and two or three zealous, efficient ministers, of whom Rev. JOHN M'MILLAN (afterward Dr. M'Millan) was a leader, and may be considered the father of Presbyterianism in Western Pennsylvania. He settled in the country on Chartier's Creek, a branch of the Monongahela, about the year 1773. He organized a church of which he was the successful pastor for about fifty-five years; besides exerting a happy influence over an immense district of country and aiding in the organization of many more Presbyterian churches. We find this distinguished minister marked as pastor in the minutes of the General Assembly of the Presbyterian Church, for 1829, and W. C. (without charge) in 1830, from which we infer he was no longer able to perform pastoral services. His decease is noticed in the minutes of 1834, and his age must have been nearly or quite ninety.

At the commencement of his labors in this district, he laid the foundation for a literary institution, with special refer-

ence to the education of pious young men for the ministry. The Scotch, wherever they go, are the advocates and supporters of education, and the Scotch-Irish in Western Pennsylvania have given evidence of this propensity; for they have established and patronized two colleges, in the county of Washington, within a few miles of each other.

The embryo of Jefferson College, at Canonsburgh, was a Latin school taught in a log-cabin, by the late Hon. James Ross, under the patronage and assistance of this zealous minister. This was the first literary institution for classical education west of the mountains. In the year 1790, its students had increased to that extent, and so much interest had been excited, that the people erected an edifice of stone in the new village of Canonsburg, and a regular academy was opened, with able teachers and a large class of pupils. Here many young men, who became distinguished in church and state in the Mississippi Valley, received their education. Of the number, about one-half became ministers of the gospel, under the training of Rev. Dr. M'Millan, and other Presbyterian ministers, in that and the adjacent counties.

Jefferson College, into which the academy became merged in 1802, was chartered that year by the Legislature of Pennsylvania, and regularly organized in college classes and a competent board of instruction. The state made a grant of \$3,000 dollars, and subsequently another one of \$5,000, but its permanent funds and annual resources had been derived, principally, from private benefactions and the exertions of its friends.

The whole number of graduates from this college are rated at one thousand, in the American Almanac; and the number of ministers of the gospel is put at two hundred and twenty-seven. There is surely a mistake in this. In 1839, six hundred and eighteen had graduated, and three hundred and nine had entered the clerical profession, without reckoning those who had received an education equal to a collegiate course during the twelve years preceding the charter, while the institution was called an academy.* From several sources we learn that more ministers of the gospel have been educated in this college, chiefly of some of the branches of the Presbyterian family, in proportion to the whole number of students, than in any other college in the United States. Its influence on the Presbyterian churches in this Valley has been of incalculable benefit.

The Associate Reformed Branch of Presbyterianism has

* Day's Historical Collections of Pa., p. 668.

a theological school at Canonsburgh, under the instruction of two professors.

Revivals have been frequent and extensive among a class of the Scotch-Irish Presbyterians in Westmoreland, Washington, Alleghany, Butler, and other counties in Western Pennsylvania. In the latter part of the year 1781, the gracious influences of the Holy Spirit commenced, and continued without any visible decline for about six years; and then with some relapses, for several years more. The congregations of Chartier's Creek, Pigeon Creek, Cross Creek, Buffalo, Peter's Creek, Mill Creek, King's Creek, and Ten Mile, all shared in the work. These were Presbyterians, and all of the Scotch-Irish class, but most of the ministers and churches became connected with the General Assembly. Then a sad decline commenced; the Whisky Insurrection followed, with a rapid decline of morals, and distraction even in churches. Young people became worldly, and immigrants came into that region from other parts, who were irreligious and by no means moral; and religion, morals and good order, took a retrograde course. Still, the ministers, who had previously been successful, preached pungent discourses and individuals were converted.

About the year 1796, coeval with the first missionary movements in the Atlantic States, the monthly concert of prayer was established. In November, 1798, a revival commenced in a new settlement north-west of the Ohio, and between Big and Little Beaver Rivers. Sixteen young persons were awakened within ten days, and continued under pungent conviction about six weeks, when they obtained peace in believing in the Lord Jesus. One young lad about this time told his school-mates what the Lord had done for him, which was the means of their conviction. All the children of one family went home confessing their sins and crying for mercy. No minister was near, but a pious neighbor was called in to instruct and pray for them. Other persons came in, and a solemn and deeply affecting meeting was held, and before its close eight happy souls were rejoicing in Christ Jesus. Even the school-house became a Bethel, for the intervals between their lessons were spent in reading, singing hymns, and conversing about their souls' concerns, or holding prayer-meetings by companies in the woods. Out of thirty scholars in one school, eighteen became hopefully converted.

During the winter of 1798-9, a great revival commenced in two congregations on Wheeling Creek, under the pastoral charge of Rev. Mr. Brice, and many persons pro-

fessed conversion. Mr. Brice is represented as being a very spiritually minded, humble man, to whose labors the Lord gave great success.

During the same winter, more than usual interest was manifested in the congregation of Chartiers, under the pastoral charge of Rev. Mr. M'Millan, and the power and grace of God were peculiarly displayed in the little town of Canonsburgh, and in the academy among the students. The meeting-house was one mile distant in the country, and night meetings were held in the academy, as this arrangement would suit the people in the town and country. The revival continued in this congregation through the summer of 1799.*

Monteur's Run was another congregation that had a precious revival, under the pastoral labors of Rev. Joseph Patterson. As this Mr. Patterson was wholly a self-taught man, of rare talents and spiritual qualifications, a sketch of his life will be interesting.

He was a native of Scotland, by trade a weaver, emigrated in early life, and if we have not misunderstood the affair, was so poor that like many others in his day, under state laws, he was sold to pay his passage, in the vicinity of Philadelphia. After serving out his time, and marrying a tidy, hard-working, pious Scotch girl, poor as himself, he by his shuttle, and she by house-work, scraped together enough of this world's gear to purchase a cow, and provide clothing and other necessities. They packed their "plunder," as Scotch-Irish called their chattels, on their cow and took up their line of march to the "new country," a kind of "Far West" beyond the mountains. The milk of the cow, and an occasional loaf, bought at some farm-house, served them instead of tavern fare; the weather was pleasant, the roads were mere "bridle paths," and camping out was no special inconvenience to this hard-laboring couple. They reached their journey's end without danger or accident, and "squatted" among some frontier settlers, remote from any church or religious meeting, where cheap land could be obtained. With the aid of a few hospitable neighbors, a cabin was put up, and a few indispensable articles for house-keeping in the backwoods, were obtained. They were happy and contented,

* For many of these facts we are indebted to an old duodecimo volume, published in Philadelphia, by W. W. Woodward, about 1804 or '5. It is made up of letters and communications of the revivals in all parts of the United States at the close of the last and beginning of the present century, and published under the supervision of several clergymen in Philadelphia. The title-page being gone, with the introduction, we can not give the definite title. Most of the statements are corroborated by other testimony.

notwithstanding their hard work and plain fare, in the faithful performance of religious and domestic duties.

It was many miles to any church, and itinerant preachers seldom passed that way. Mr. Patterson and his wife were pious, praying Christians; very few of their neighbors made any profession of religion, and the Sabbath was a day of idleness, visiting, and frequently by the men spent in hunting and fishing and drinking whiskey. Mr. Patterson, educated a strict Presbyterian, was not so presumptuous as to think of turning preacher, but situated as he was, he thought it no violation of good order to invite his neighbors to meet on the Sabbath, sing psalms, read the Scriptures and some good sermon, and offer up prayers together. He received but small aid in these duties even from those who had been church members, but the people came to these meetings regularly, their morals were improved; everybody regarded him as a godly man, and he had their entire confidence. One thing led on to another. He had strong common sense, a sound, discriminating judgment, a few religious books that were well read; the people encouraged him, and he gave familiar expositions of such Scripture as appeared to him plain; and with impressive admonitions, urged the truth on their consciences. He regarded and followed the fourth precept in the decalogue, "Six days shalt thou labor and do all thy work." He had built a loom, procured gearing, and wove the domestic cloth for the neighborhood; worked a little farm, and in a few years several smiling faces sat around his frugal board.

Occasionally he would suspend the Sabbath meetings and travel twenty or thirty miles and employ two or three days in attending some sacramental meeting, where he could hear half a dozen long sermons, in successive order, with suitable intermissions, and hold fellowship with his Christian brethren.

Thus he continued in the faithful service of God in his day and generation, in a quiet, orderly, consistent manner; not knowing all this time that he was as truly a preacher of the gospel of Christ, as the consecrated pastor. He visited the sick, consoled the dying, attended, spoke and prayed on funeral occasions, catechised the children; and thus, gave daily evidence that he was a good man, and full of the Holy Ghost.

It was not until there was evidently a revival in his "parish," and sinners were inquiring the way to Zion, that he fully realized what he had been doing. The Holy Ghost gave seals to his ministrations. Shrinkingly fearful he had

transcended the bounds of a layman, he hastened to a distant settlement to obtain ministers. They came, organized a church, and ordained him as an elder. His gifts became known, and the presbytery took his case under consideration. It was a special one; and strict as might have been their rules and usage, some latitude was admitted, without a violation of their church order. He was licensed to preach, and subsequently ordained without a regular classical education, and for many years after he performed pastoral service with success.

Such were some of the preachers God raised up in this upper district of the great valley. And from these counties in Western Pennsylvania and Western Virginia, great numbers of lay-members, with a proportionate supply of ministers, went forth into every new territory. By such agencies churches were planted, schools established, and the way prepared for the present prosperous condition of that branch of the Presbyterian church. Many went south of the Ohio, but more into the north-western States, and even beyond the Mississippi.

With these evidences of progress in righteousness, we must not omit the counteracting influences of one of those popular and lawless excitements, that occasionally occur, and for a time threaten to sweep away all religion, morality and good order, from the land. We allude to the famous "*Whiskey Insurrection*," in Western Pennsylvania, from July, 1791, to November, 1794.

The province of Pennsylvania had levied an excise tax on distilled spirits, as early as 1756, and continued it by repeated enactments; but during the Revolutionary War, it was generally evaded in the west, by considering all distilled spirits for *domestic use*.*

On the third of March, 1791, on recommendation of General Hamilton, Secretary of the Treasury, Congress passed a law, levying an excise on distilled spirits, the execution of which met with prompt and determined resistance in Western Pennsylvania. We have already noticed that the pioneers of this district, had descended from North Britain, and doubtless derived their high regard for whiskey from their ancestors; and then, excise laws in the old country were very unpopular, and identified with an intolerant government. There was nothing disreputable, at that period, in either making or drinking whiskey. Temperance societies did not exist, and to drink whiskey in moderation was as common and as hon-

* Day's Historical Collections, p. 670.

orable, as to eat "corn bread and bacon." "Monongahela whiskey" was proverbial throughout the Ohio valley. There was no market for the surplus rye, their principal grain crop. Unable to convey this article to market, the farmers concentrated it in whiskey. Transportation across the mountains was chiefly by pack-horses, and a horse could carry only four bushels of rye, but he could transport the whiskey of twenty-four bushels, when converted into what in frontier parlance was called "high wines."* This article was the most important and valuable of their productions, to pay for their salt, sugar, iron, and other necessities, in Philadelphia.

The people of Western Pennsylvania regarded a tax on whiskey in a far more odious light than the people of the north-western States would now regard a direct tax on pork, lard, flour and grain, while in other States the excise should be placed on every description of property. These facts must be duly considered, to have correct ideas of the causes of the whiskey insurrection. The government learned, in the end, a very important lesson, that mere law, backed by force, is not a wise and successful mode of controlling the prejudices, feelings, interests, and *rights*, (whether real or imaginary,) of the people; that the imposition of taxes by excise, or in any other form, can not be enforced by mere authority; and that in the United States, while the government is one of law, and must be sustained, it is also one of enlightened public opinion.

We have no room, nor does it comport with our object to give a historical sketch of this terrible outbreak of the people, backed and sustained as they were by large majorities in the counties of Washington, Fayette, Alleghany, Westmoreland and Bedford.†

At first the opposition was confined to dissuading persons, by appeals and threats, from accepting and holding offices connected with the excise; next, associations were organized of those persons who were ready to "forbear" compliance with the law.

A public meeting was held at Brownsville, in Fayette county, in July, 1791, attended by influential and able men,

* Judge Wilkeson in "American Pioneer," vol. ii., p. 215.

† Those who desire to obtain full and accurate knowledge of this daring enterprise of resistance to law and public authority, should consult—American State Papers, vol. vii., pp. 64, 110, 150 and 661; vol. xx., pp. 80 to 112. Sparks' Washington, vol. x., pp. 291, 305, and 526 to 533; also 429 and 437. Breckenridge's "Incidents," etc., 3 vols. Findley's "History of the Insurrection." Judge Wilkeson's "Recollections of the West," in American Pioneer, vol. ii., pp. 210 to 217. Day's Historical Collections of Pennsylvania. Annals of the West, first edition, Cincinnati, pp. 435 to 452. Second edition revised, St. Louis, pp. 468 to 487.

who agreed to call a convention, composed of delegates from the foregoing counties, which was held at Washington, in August. This convention passed resolutions, condemning the law in strong terms, and declared that every person who should accept office under Congress, to carry the law into effect, should be regarded and treated as an enemy to the interests of the people, with whom the people should hold no intercourse; and to withhold from such persons all aid, support and comfort. It was admitted that this hostility was not merely against the excise law, but against the administration, on account of other unpopular and odious acts. Opposition to the Federal party, and the administration, assumed a more decided form at another convention held in Pittsburg, on the 7th of September, at which the salaries of the Federal officers, the funding system of the United States debt, and the interest paid thereon, and the creation of the United States Bank, were all denounced, as well as the tax on whiskey. These meetings were all strictly constitutional, and the leaders made no threats of lawlessness. Judges, legislators, church-members, and even the clergy, gave countenance to these proceedings, and took part therein. They were contending for their rights, as they thought and plead; and appeared wholly unconscious that they were kindling a flame among the masses, that in a few months would cover that district with disorder, lawlessness and crime.

It is not strange, then, that the inspector for the counties of Washington and Alleghany should be assailed by a band of armed men, in disguise, seized, stripped of his clothing, covered with tar and feathers, his hair cut close, his horse taken from him, and himself compelled to travel home on foot, a long distance, in that painful and mortifying condition. This was followed up by other outrages, until highway robbery was committed, several persons murdered, dwelling-houses and other buildings burned, and companies of armed men roamed through the land, bidding defiance to law, unmolested!

In May, 1792, Congress modified the excise law, by making such changes as was supposed would allay the excitement; but that effect was not produced. Leading men, church members and others, were determined to resist all excise laws, and public meetings for that purpose were held in Pittsburg and other places.

The insurgents maintained that a tax on spiritous liquors is unjust in itself, and oppressive on the poor; that internal taxes upon articles of consumption must, in the end, destroy the liberties of every country where they are imposed; and

that from the local circumstances, (already alluded to,) immediate distress and ruin would be brought on that section of country. These principles were urged in the preamble to the resolutions of the Pittsburg convention. A strong memorial was addressed to Congress, stating their objections to the law, and urging its repeal. Government made some modifications in their mode of operations, but it did not allay the excitement. Collectors were compelled to give up their books and papers to be destroyed; and inspectors were burnt in effigy, in presence of the local magistrates, who made no effort to suppress such proceedings.

At this crisis, Genet, the French minister, appeared in the United States, and "Democratic Societies," to give countenance to the French revolution, and as a counterpart to the Jacobin clubs in Paris, were organized. These proceedings added fuel to the flame already burning so furiously in Western Pennsylvania. Violence increased; democratic associations there and military companies affiliated. The society formed at Mingo Creek, in February, 1794, had a principal agency in the lawlessness, riot and bloodshed that followed. Rebellion, disunion, anarchy and murder soon brought the insurrection to a crisis, and brought upon its abettors the strong arm of the national government, and an overpowering army.

General John Neville, a wealthy gentleman of great influence and respectability, and of deserved popularity, was appointed collector, in Western Pennsylvania, and he accepted the office from a sense of duty to his country. He had taken an active part in the Revolutionary War. At his own expense, he raised and equipped a company of soldiers, marched them to Boston, and placed them, with his son, under the command of Washington. He had been generous and hospitable, and contributed liberally to relieve the sufferings of the settlers in his vicinity. His residence was a few miles south of Pittsburg. If any man could have executed the odious law it was General Neville. But the people turned against him the moment they heard of the appointment, and declared he had been bought by the government. The fact was, though not known then, that he made a condition to the government for an independent salary of only \$600, not even sufficient to pay his expenses, and without any other perquisites of office.*

The marshal and inspector were fired on near Pittsburg,

* The authorities of government at Philadelphia, thought he meant £600, and accounted accordingly, until undeceived by his own repeated declarations.

and on the 16th of July, a company of armed men made a visit to the house of General Neville, and demanded his papers, and instant resignation of office.

Expecting such an assault, he had barricaded his doors, and armed his servants for a desperate defense. When they approached, he enquired their business, and received only evasive replies and threats; he fired on the party, and mortally wounded one man, and five others severely. The company withdrew, but in a fury, and spread the alarm through the country. General Neville now sent to the judges of court, the commandants of the militia, and the sheriff of the county, for protection, but received assurances that the law could not be executed, and that should the *posse comitatus* of the county be called out, very few could be induced to appear.

On the other hand, several hundred men volunteered to take General Neville into custody, and compel him to resign. He had numerous friends in Pittsburg, who were apprised of his situation, and concerted measures for his protection. But they were quite mistaken in the amount of force required. Major Kirkpatrick, with a dozen soldiers from the barracks, marched to his house to act as a guard. The general yielded to the entreaties of his friends, withdrew from the house with his papers, attended by a single servant. The assailants, on their approach, demanded his person and papers, but on being informed of his escape, both parties commenced firing. The action continued until James McFarlane, supposed to be the leader of the insurgent party, was killed, and several wounded; and three of the guard wounded. Being overpowered by numbers, Major Kirkpatrick and his party surrendered, and the house, with the adjacent buildings, eight in number, with all their contents, were burned. The loss in property was not less than \$10,000. The dwelling was an elegant and spacious mansion, and well furnished.*

This violent outrage produced strong sensation throughout the country. It was in the midst of harvest, and the farmers were gathered in clans, assisting each other in the harvest fields. Sober, reflecting men and religious professors became alarmed. Many who had advised and abetted resistance to the excise law, were overwhelmed at the downward progress made. The friends of order proposed to hold meetings to concert measures for their own security, and to stop the effusion of blood; but so much time was lost in deliber-

* American Pioneer, vol. ii., pp. 208, 209. American State Papers, vol. xx., p. 112.

ating what to do, that the insurgents became too strong to be successfully resisted and controlled. Men of property and influence having committed themselves so far by the destruction of the house and other property of a United States officer, now exerted themselves to involve the whole district in open rebellion to the government.

The whole subject was considered in the cabinet of Washington, and on the 7th of September, the President issued his proclamation.* Commissioners on the part of the United States were appointed to visit the rebellious district, and adjust the business by amicable negotiation, without the last resort, to put down the insurrection. Many of the distillers paid their taxes, and had their property burnt or destroyed by the rebels. Doubtless a large majority of the people were disgusted and seriously alarmed at the depravity of the infuriated leaders, but dared not accept the terms of submission. The commissioners learned these facts, though they could not restore peace to the distracted country. Their report of proceedings and failure was made to the government on the 24th of September, and next day the call was made for the militia of Pennsylvania, New Jersey, Maryland and Virginia. The number of volunteers and drafted men, inclusive, amounted to about 15,000, who were placed under command of Major General Henry Lee, the governor of Virginia.

The President of the United States visited and reviewed the troops. Of the general officers, there were the governors of New Jersey, Pennsylvania and Maryland, General Knox, Secretary of the War Department, General Hamilton, Secretary of the Treasury, Judge Peters, of the U. S. Supreme Court, and General Morgan, of revolutionary fame.

No resistance to this army was offered in marching through the State to Pittsburg, though in many instances the soldiers committed needless acts of cruelty.†

The most prominent and notorious leader, through the whole period of this insurrection, was one David Bradford, an attorney-at-law and a politician of some talents. He assumed command of the military parties, caused the U. S. mail to be robbed to gain intelligence of the movements of government, drove off peaceable and unoffending inhabitants from the country, and made forcible seizure of the arms and ammunition of the United States, at Pittsburg. As the army was approaching the district, this fellow, with several other desperate leaders, "left the country for their country's good," for the Spanish provinces in the south-west.

* American State Papers, vol. xx., pp. 97 to 106.

† American Pioneer, vol. ii., p. 213. Breckenridge, vol. ii., p. 79.

The army reached Pittsburg in November, without opposition. A species of court was organized by the Secretary of the Treasury, and conducted in an inquisitorial form; the proceedings of which, subsequently, were matter of serious objection. In not a few instances, persons were implicated by prejudiced informers, and were sent to Philadelphia for trial, who were innocent of enacting any part in the insurrection. Dragoons were sent out with guides, and many persons who had peaceably followed their own business, were apprehended and carried to Pittsburg. There, some found friends who testified to their orderly behavior; others less fortunate, were sent to Philadelphia, where for ten and twelve months, they remained in prison, and were finally discharged without trial, or even being indicted. Only two or three persons were finally convicted, and they were subsequently pardoned by the President. One of the men who was suddenly seized by the dragoons, as suspected of aiding and abetting the insurgents, was the Rev. John Corbly, a Baptist preacher. He was carried to Philadelphia, conducted in disgrace through the streets, and lodged in jail, where he remained some time in great affliction. He was visited, consoled and aided by the Rev. Dr. Rodgers, and other Baptist brethren, and finally liberated without trial, or means to return home. His friends and Christian brethren believed he had done nothing unlawful.*

In all such insurrections, the guilty, in large numbers, escape. Multitudes who had been actively engaged in this rebellion, submitted quietly after the army approached, and the more prominent leaders ran away to Louisiana, where they remained unmolested. In the opinion of the President and his advisers, there were malcontents enough left to require watching, and General Morgan, with a strong force, remained west of the mountains, through the winter. The cost to the government, of suppressing this insurrection, was a small fraction short of \$700,000.

The money was well spent, and in the judgment of wise and patriotic citizens, the insurrection itself proved a wholesome eruption. It alarmed the shrewd observers of the democratic party, who saw in sections of our country, that no small degree of the Jacobin fury that deluged France, lay hidden in the bosoms of the American people, and that wily and sagacious demagogues might cause it to burst forth from any exciting local cause. The unruly portion of the western people were awed into submission, by the energy and popu-

* Benedict's old History of the Baptists, vol. i., p. 599.

larity of Washington, and those who loved order and lawful modes of action to obtain redress of their grievances, were strengthened and confirmed; and the government found out its own mistakes in attempting extreme measures to increase its finances.

We find no charges or even suspicions against that class of ministers whose previous successful labors we have noticed. They were peacemakers, not public agitators, while those who cried "agitate, agitate," sank into obscurity and lost the confidence of good men. Such was the fate of those clergymen who engaged in violent contentions for the "rights of the people," as they phrased it. If they were ever useful as ministers of Christ, their spiritual labors were at an end. Those who imitated their divine Master, who was no political agitator and "did not strive nor cry, neither did any man hear his voice in the streets,"* were the happy instruments of extensive revivals, and the means of restoring order throughout the district.

These disturbances, certainly, were unfavorable to moral and religious progress, but their effects soon disappeared. As the people of the United States have singular recuperative energies in retrieving their financial losses, so there is a kind of analogy in their spiritual affairs. In a few months after, the army was disbanded; law and order prevailed over this turbulent district, and the revivals (already mentioned) in 1796, followed. And it is but sheer justice here to observe that for many years past, the descendants of those Scotch-Irish whiskey manufacturers in Western Pennsylvania, have been resolute temperance men, and "Old Monongahela," except as a fiction in name, has disappeared from our western markets.

Coeval with the series of great revivals in Kentucky and Tennessee,† there was a similar work in the churches of Western Pennsylvania. One of the first missionaries sent to that part of Ohio, known as the "Western Reserve," was the late Rev. Joseph Badger, in 1800. Mr. Badger was dismissed from his pastoral relation in Blandford, Mass., and became a missionary under the Connecticut (Congregational) Missionary Society, to the "Far West." He crossed the mountains of Pennsylvania on horseback, along what was then called the south road, and arrived at Youngstown, within the north-western territory, and sixty-five miles west of Pittsburg, the last week in December. From that place to the first settlements on the "Reserve," was only a bridle-

* Matt. xii., 19.

† Christian Review, October, 1852.

path," or a single horse trail, and part of the way not even a path in the woods. After a narrow escape from drowning in the high waters of the Mahoning Creek, he providentially found the only log-cabin after night in the first township on the trail. His first letter to the Missionary Society, dated January 8th, 1801, states, that in Western Pennsylvania, he passed through and near twenty Presbyterian congregations, "where for two years past there has been in most of them a pretty general serious awakening." He says, that many hundreds had been converted, that the revival extended from east to west more than eighty miles, and even to the scattering settlements in New Connecticut. He found three Presbyterian ministers in the county of Trumbull, who had been raised up and educated in Western Pennsylvania, and ordained by the Ohio presbytery; the same to which Dr. M'Millan, Mr. Patterson, and other eminently useful ministers belonged.*

On the 23d of January, he wrote again that he had spent some time on the south-eastern part of the "Reserve," explored twelve townships, and in one district there had been considerable "awakening among the people." From the same source we learn that Mr. Badger made occasional visits to western Pennsylvania, to attend presbyteries in 1801, and that in September, 1802, he attended the Synod in Pittsburgh, and learned that great revivals had prevailed in the "Cross-Roads" and "Three-Springs" churches that were in the corner of Virginia that lies between Pennsylvania and the Ohio River. The Rev. Mr. McCurdy, pastor of these churches, gave the following narrative of this revival, which was reported by Mr. Badger.

"On the last Sabbath, the Lord's Supper was administered in the Three-Springs' congregation; there was a great degree of coldness complained of, among Christians, and apparently great stupidity and inattention through the assembly, until near the close of the exercises on Monday, when there appeared considerable movement on the minds of the people. After the assembly was dismissed, Rev. Messrs. Marcus and Brice took their leave, and, as I supposed, went away. I went into the congregation and conversed with those in distress. The people made no movement to go away. Some sang hymns, others were in too great anguish of soul for such exercises. Mr. Brice, on taking leave, set off for home; Mr. Marcus delayed a little, and perceiving an uncommon movement among the people, thought it not prudent to go away, rode after Mr. Brice and called him back. We spent the day, the night, and the next day until eleven o'clock on Tuesday, with the people. Through all this time there were such scenes of distress as exceeded description. There were about fifty persons, whose bodily strength was so over-

* Conn. Evangelical Magazine, Hartford, vol. i., pp. 358, 359. Amer. Pioneer, vol. ii., pp. 275, 276.

come as to render them incapable of supporting themselves. They fell to the ground, expressing their distress in groans and cries for mercy. At eleven o'clock on Tuesday, we persuaded the people to disperse, and came on our way to Synod."*

During their absence, the people at Cross-Roads held meetings, where the revival prevailed with power. Rev. Mr. Badger, with Rev. Mr. Wick, and Rev. Mr. Hughes, accompanied Mr. McCurdy to the Cross-Roads meeting, where the people had provided a large tent, (for no house could hold one-half of the assembly,) and several sermons were preached with great effect; accompanied with exhortations, singing, prayer and conversation. Many persons were in great distress; many fell to the ground helpless. There were five ministers and about five hundred people present, and the meeting continued through the night. The people were universally solemn—"nothing like disorder, but sobs and tears. Their views were evangelical."

When this meeting closed, the preachers went ten miles to the "Three-Springs" congregation, where the same effects were produced. One old man, at the age of one hundred and three, was converted; others at the age of sixty years. Next day Mr. Badger rode twelve miles and preached to four hundred hearers who were assembled in the woods. The congregation was solemn and much affected.

Rev. Mr. Badger again visited Western Pennsylvania in 1803, attended the Ohio and Erie presbyteries, in that part of the State which lies north-west of the Ohio River. He states there were camp-meetings, sacramental meetings, persons falling, and a general revival throughout the land. At one sacramental occasion, about eight hundred communicants partook of the Lord's Supper. Twelve ministers (Presbyterian) were then located north-west of the Ohio River, and sixteen congregations had been organized within the bounds of the Erie presbytery.

Rev. Thomas Robbins went out to the Western Reserve as a missionary of the Connecticut Society, in 1803. From Conifield, Ohio, he wrote an elaborate communication to the late Rev. Nathan Strong, D. D., giving a graphic, discriminating and philosophical view of the "falling down," and other "bodily exercises," among the Presbyterians of Western Pennsylvania, where he spent several weeks.

He states, "That of all the congregations under the care of the Synod of Pittsburgh, amounting to eighty or ninety,

* Evan. Mag., vol. iii., p. 317, etc.

not more than six had been without revivals. The whole country west of the Alleghany mountains had been awakened."

As our object in these articles is not merely a historical record of religious events, but to trace out causes and influences that have operated, providentially, to the spread of truth and righteousness throughout the Valley of the Mississippi, and as the "bodily exercises" connected therewith, have been misunderstood and misrepresented, we have deemed it expedient to furnish the reader with extracts, and the summary of a communication written by an intelligent eye-witness, half a century ago.*

Writing of Western Pennsylvania, he says:

"The custom of Presbyterians in this western country, of meeting in large numbers on sacramental occasions, is an invariable practice. Dr. Nesbit, of Carlisle, (Pa.,) told me it was introduced into Scotland, in the reign of Charles I., when a great number of their ministers were silenced. One or two would administer to several churches. The present practice [in Pennsylvania] is to have a sacrament at every congregation, once or twice in a year; generally twice in a minister's charge. Three or four ministers attend, and the most of the people within ten, fifteen or twenty miles, and some further. Their ordinary custom is to preach Saturday afternoon, twice on the Sabbath, with the administration between, a prayer meeting on Sabbath evening, and a sermon on Monday."

This practice of holding a meeting of three and four days, with the aid of neighboring ministers, still prevails very extensively among old school Presbyterians of Scotch or Irish descent, throughout this Valley. The writer describes these occasions as the most solemn he ever witnessed. He compares the revival then in progress through Western Pennsylvania, with the "Great Awakening" in New England, in

* The writer is now the venerable Thomas Robbins, D. D., of Hartford, Conn. Mr. Robbins is a son of the late Rev. Ammi R. Robbins, pastor for half a century of the Congregational Church, Norfolk, Conn. His description of scenes and events in Western Pennsylvania is graphic and accurate, and his views of the "bodily exercises" that prevailed, candid and philosophical, and are contained in a communication published in the Connecticut Evangelical Magazine, vol. iv., February, 1804, pp. 313-319. This document deserves to be reprinted. On the first reading it, in 1853, we were quite surprised that a young missionary, trained in all the "steady habits" of Connecticut, where all preternatural excitements in religion were regarded as unfavorable to intelligent piety, could so readily discriminate, and arrive at conclusions so just. Mr. Robbins saw nothing unnatural or unreal in the paroxysms he witnessed, where convictions of divine truth occupied the minds of the people with such overwhelming force. His labors were arduous, unremitting and self-denying, and after several attacks of fever he was obliged to return to his native State for health, in 1806. He was pastor of the parish of East Windsor twelve years, and now in green old age may be found industriously engaged in literary labors, in the Athenæum of Hartford.

1740-2; but its general effects were greater, and it extended over a much larger district of country. He characterizes the preaching as "Calvinistic in sentiment, serious, earnest and pathetic." He notices the work as in many respects, "mysterious and extraordinary." He describes with careful discrimination the "following exercise."

"Of those who have been made the subjects of grace, or who have had real, genuine conviction, so far as I have seen, at least two-thirds or three-fourths fall. But there are many who are evidently subjects of the work of the Spirit, and have deep and powerful convictions, who do not fall, and are not affected that way; they generally fall the first time, under a conviction of sin. And they sometimes obtain comfort the first time they fall, but not generally. I have never heard of any falling once only. It is commonly repeated many times. If they obtain a hope, and give good evidence of reconciliation to God, they still continue to fall. Good people fall in many instances. Several ministers have [fallen] who appeared to be men of piety. Many people who have been professors of religion for years, and who have given good evidence of a Christian life and character, have fallen. Elders of the churches, serious men, have fallen, and in some instances in the exercise of public prayer.

"Many young Christians who became professors before the present work took place, have fallen like others, but still have never given up their former hope. There are probably many who fall, who will not finally be brought to Christ, who hereafter will return to vicious courses. This is a matter of great triumph with the enemies of the work. * * *

"Persons fall on all occasions; more generally at public worship and at their society meetings. Persons fall at family prayer, sometimes when alone, and sometimes in merry company, being suddenly struck by the truth. * * *

"The first instance I ever saw, was at an evening lecture, where I preached at the session of the presbytery. At the close, and after the exercises, three persons fell. The next day at the fast, preparatory to the sacrament, ten or twelve fell. On Saturday before the sacrament, there were perhaps twenty-five. On the Sabbath, I suppose there were fifty, perhaps eighty; and on Monday nearly as many. I use the word *fall* indiscriminately. I know no other word so proper. But it must be remembered the degrees of bodily affection are indefinitely various. From the least nervous agitation, every grade, to the most violent you can conceive, or to a death-like weakness and inaction. * * *

"The bodily affections are of two kinds. First, a loss of strength and animal power; and, secondly, nervous affections and convulsions; the latter the most common. In the former case they are generally still, excepting sometimes sobbing and crying, and at times apparently almost lifeless. In the latter case, they generally make a noise, in proportion to the height of the affection. The duration of the affection is very diverse. In some cases it is but for a few minutes; in others, an hour or two; and sometimes twenty-four hours. * * *

"They are not sensible of any pain, or any other than mental distress."

Mr. Robbins affirms that in all the cases he witnessed or heard of, no injury had resulted from falling or convulsions. None became insane, nor do we find any evidence of the

physical affections in Western Pennsylvania degenerating into fanaticism or any enthusiastical extravagances. The ministers left these nervous agitations to their own natural course; made no attempts to increase them, and no special pains to suppress them. Those who were affected and professed religion, gave the usual proofs of their sincerity by their perseverance. A few old men and women yet remain as pilgrims and strangers on earth; the rest of the converts have gone to try the realities of the unseen state.

At the same period, (1803,) these revivals extended over the Western Reserve, or as first denominated, "New Connecticut."

Connecticut, as did other of the 'Thirteen States, by virtue of the Charter, from the British Crown, claimed the strip of country within its own parallels of latitude to the Mississippi River. By an adjustment with the federal government, all the claim west of Pennsylvania was relinquished to become national domain, except the tract in the north-eastern part of Ohio called the "Reserve." Half a million of acres on the western side of this tract were granted to the sufferers in the towns of Norwalk, Fairfield and New London, whose property was destroyed in the Revolutionary War. The remainder was sold by the State to a company, and after being surveyed into townships five miles square, and subdivided into lots, was re-sold to actual settlers. To this wilderness country emigrants were attracted at the commencement of the present century. The earliest settlements made on the Reserve, were at Conneaut and Cleveland, by a company of surveyors, in 1796. The whole party numbered fifty-two persons, of which only two were females, and one child. Many of the early pioneers were from New England, principally from Massachusetts and Connecticut; and to this day their descendants exhibit the characteristics of a New England population, to a greater extent than any other district in the great valley. A large majority of these pioneers, in their religious training and predilections, were Congregationalists.

The first church organized on the Reserve, was at Austinburgh, the 24th day of October, 1801, of sixteen persons. A lady in that settlement writing to a friend in Connecticut, in September, gives the following:

"Rev. Mr. Badger, the missionary, preached here August 9th, the first sermon that was ever preached in this place. His text was Acts viii. 5, 6, and 8. He was very much admired and appears to be deeply interested for the welfare of the people in these new settlements. On Tuesday, [following,] he preached a lecture, and catechised and instructed the children. On

Thursday he preached again from Col. ii. 6, a sermon particularly adapted to those of his hearers who were Christian professors. He reminded them of the privileges they enjoyed before their removal into the wilderness; pointed out to them the danger of their present situation; and exhorted them to speak often one to another. After meeting he conversed with our leading men respecting establishing a church, and drew up the form of a covenant for that purpose. Since then the people have had several conferences on the subject, and have agreed to have a church established."

Most of these settlers in Austinburgh came from Norfolk, Connecticut.

Early in the spring of 1802, Mr. Badger removed his family into this wilderness country, and his was the first wagon that passed from Buffalo to the Western Reserve, where he arrived the first day of May.

Rev. Ezekiel Chapman was also sent out as a missionary to the Western Reserve, by the Connecticut Society, the same year, and arrived there early in December. He preached in the various scattered settlements, visited families for religious instruction, and catechised the children.

In November, the same year, a church was organized in Hudson. We have found no record of the labors of the three ministers Mr. Badger mentions as residents of the county of Trumbull. This county comprised in its original limits the whole of the Western Reserve.

The year 1803 was noted for extensive revivals on this tract. A gentleman writing to the editor of the "Magazine" to which we are indebted for many of these facts, states, November 21st:

"We had seventy persons attending a conference the other evening. Mr. Badger was with us. Such scenes I never saw before. The Lord of all will do just as he pleases. Many were very thoughtful; some were struck down. Jehovah appears to be riding forth in many places, conquering, and to conquer. In many parts of Pennsylvania, the awakening is very powerful, and of late it is the inquiry of some of us, 'What shall we do to be saved?'

"But what appears most singular of all, is, the people from New England falling down. Some appear as if they were faint, but most are seized with a kind of convulsion; some to a very great degree. Some are in that situation longer, and some shorter than others; no two are affected alike. Yet after recovering, they appear to have received no injury from being held to prevent struggling, and although entirely helpless, they have a retentive memory, and have full knowledge of all that is said or going on near them. Young people seem generally to be the subjects of the awakening, and some children of eight or ten years of age. Some have immediate relief; others are in great agony of mind for many days."

Another gentleman writing from Austinburgh, on the 29th of November, describes the excitement and its effects there, very similar to the description of Mr. Robbins in Western Pennsylvania; yet there was no intercourse between the peo-

ple of these districts. A number of young men who had imbibed infidel principles, were suddenly arrested, and one fell to the floor. Those who had been careless and worldly, and neglected the duties of religion, were awakened. We can see no substantial difference between these revivals and those we described in a former article in Kentucky and Tennessee. The influences and effects of these manifestations of divine agency on the pioneer population of Western Pennsylvania and the Connecticut Reserve, are to be seen at this distant period. An impulse to religious progress was then given which has not yet ceased.

In 1805, Rev. Thomas Robbins, in his explorations and visits to all the families on the Western Reserve, gives the following statistics. On the whole tract, there were sixty-four towns in which families had located themselves. On the first of January, 1804, the number of families were about eight hundred. The first of January, 1805, there were a few over eleven hundred; of these four hundred and fifty were from New England. There were twenty-four schools and seven organized churches, and more than twenty places where the worship of God was regularly maintained on the Sabbath. The "monthly" Sabbaths of the south-west were never introduced on the WESTERN RESERVE.

ART. VII.—THE COVENANTS.

Hermanni Witsii SS. Theol. Doctoris hujusque in Academia olim Franequerana, et trajectina, novissime autem Lugdunensi Professoris Clarissimi, de Œconomia Fæderum Dei, cum humanibus, Libri Quatuor, Editio Quarta.

A New Literal Translation from the original Greek, of all the Apostolic Epistles, with Commentary and Notes, Philological, Critical, Explanatory, and Practical. By JAMES MACKNIGHT, D. D. A new edition. Philadelphia: 1835. On Galatians, Essay V. On the Covenant of God, made with Abraham, the Father of the Israelites.

Theological Dissertations. Diss. I. On the Nature of the Sinai Covenants. By JOHN ERSKINE, D. D.

Exposition of Hebrews. Chapter VIII. By JOHN EWEN, D. D.

THE several works here designated, abound in great learning and research. Many others also, have at various times,

been published on the same general subject, of merit not perhaps inferior to these. The covenants have, indeed, since the commencement of the Reformation especially, elicited a very great amount of discussion. Volume after volume has appeared, with a view to their elucidation. But that in their nature, their relations, and their designs, they are yet imperfectly understood, is most evident. A scriptural, consistent, and perspicuous work on "The Covenants," is still a desideratum in theological literature. The causes of this failure, we are under no obligation to explain. None of these writers were wanting in ability. To intimate that they had dogmas to support, whose scriptural foundation was doubtful, and that they sought here proofs not to be found elsewhere, might perhaps be considered invidious. Be this as it may, it is certain that most erroneous sentiments prevail on this subject, and that their influence is singularly pernicious in darkening the minds of men, and preventing the true understanding of the word of God. It is not our purpose, in the present article, to follow these writers in their arguments, to expose their errors, or to refute their conclusions. Such a task would be interminable, and probably fruitless. All we desire at present is, from the word of God to make a brief and simple statement, by which we trust, the whole subject will be rendered perfectly plain to the most ordinary comprehension.

A covenant is defined by lexicographers, "A mutual consent or agreement of two or more persons, to do or to forbear some act or thing; a contract; a stipulation; an appointment; a testament." But in using this term as it occurs in the Scriptures, we must not invest the divine transaction which it describes, with the technicalities of a human bargain, since we shall thus certainly err. Nor is it always from the actual occurrence of the word, that we are to conclude that a covenant is made, since the facts in the case can alone determine what is done. A covenant sometimes means an *appointment* or law, but more frequently a *promise*. It often occurs in the sense of a *command*, and of a religious *constitution*, or *dispensation*. It is sufficient to remark that as it respects redemption, it is "a settlement or an establishment of things, wherein by means of a Mediator, God reconciles men to himself, takes them into a friendly relation, as his own peculiar people, stipulates for them blessings and privileges, and gives them his laws and ordinances, as the rule of their obedience, and the means of their correspondence with him." This exposition, which we take to be correct, is for the present, sufficient;

especially as we do not propose in this article, to discuss all the covenants. The covenant or law, under which our first parents were created, and the violation of which brought sin into the world, with all its direful consequences; and the covenant with Noah; and the covenant of the priesthood; and several others of like character, we shall not consider, because our design does not demand it; and by omitting to notice them, we can attain more directness and perspicuity. Those only will be examined which immediately concern our redemption and salvation by Jesus Christ.

Shall we call the first announcement to man of a deliverer from sin and death, a covenant? It was certainly "*a stipulation, an appointment, a declaration, a promise.*" It was made immediately after the fall, and while our first parents were yet in Eden. Together with their tempter they stood before God. "And the Lord God said unto the serpent, Because thou hast done this, [seduced man to his destruction,] *thou art cursed.*" "And *I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel.* Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband; and he shall rule over thee. And to Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken. For dust thou art and unto dust shalt thou return."* This whole passage is full of the deepest interest. It contains a catalogue of melancholy woes, but we have with them a revelation of our only hope. It is enshrined in God's announcement to the tempter, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." Of the sense of these words there is no difference of opinion. Jews and Christians alike understand them as referring to Messiah. The *Jewish* interpretation may be seen, according to Dr. Gill, in the Targums, especially of Jonathan and of Jerusalem.

* Gen. 3: 8-19.

"They all paraphrase this passage, of the days of Messiah.*" Christian commentators are explicit. "It is," says Scott, "a prophecy and a promise. It comprises the whole gospel, and a prophetic history of the opposition with which it should meet, and the success with which it should be crowned, in all ages and countries, to the end of time." "Christ himself is the seed of the woman." By his cross "he broke the whole force of Satan's usurped empire, and now risen from the dead, and having all power in heaven and in earth, he is continually employed in crushing the serpent's head." "It is remarkable that this gracious promise of a Saviour was given *unsolicited*, and *previous to any humiliation* on the part of man."† "If man," says Andrew Fuller, "had been in a suitable state of mind, the promise might have been direct, and addressed to him. But he was not, for his heart, whatever it might have been afterward, was yet hardened against God. It was fit, therefore, that whatever designs of mercy were entertained concerning him or his posterity, they should not be given in the form of *promise to him*, but of *threatening to Satan*."‡ Henry adds: "Here was the dawning of the gospel day." "In the *head* of the book—as the word Heb. 10: 7—in the *beginning* of the Bible, it is written of Christ, that he should do the will of God. By *faith in this promise*, we have reason to think, our first parents and the patriarchs before the flood, were justified and saved. Notice is here given of three things concerning Christ: 1. His incarnation; he should be "the seed of the woman; therefore his genealogy, Luke 3, shows that he was the son of Adam. He was likewise the seed of the woman *only*, of a *virgin*, that he might not be tainted with the corruptions of our nature. He was sent forth—Gal. 4: 4—made of a woman, that *this promise* might be fulfilled. 2. Here his sufferings and death [are announced.] They are pointed out by Satan's bruising his heel, that is, his human nature. 3. His victory over Satan [is declared.]|| For this purpose the Son of God was manifested, that he might destroy the works of the devil."§ These, and such as these, are the testimonies on the subject, of all evangelical Christian divines.

Whether this, like most other covenants, was ratified by sacrifice, we are not directly informed. That it was so established, however, is more than intimated in the narrative itself.

* Comm. in loco.
|| Comm. in loco.

† Comm. in loco.
§ I. John 3: 8.

‡ Works, vol. iii., page 15.

"Unto Adam, and unto his wife, did the Lord God make coats of skins, and clothed them."* On this passage Dr. Gill observes: "These creatures were slain, not merely for this purpose (to clothe them nor for food,) but for *sacrifice*, as a type of the woman's seed, whose heel was to be bruised, or who was to suffer death for the sins of men." Henry also remarks: "These coats of skins had a significancy. The beasts whose skins they were, must be slain, slain before their eyes, to show them what death is—as it is, Eccl. 3: 18; that they may see that they themselves are mortal and dying. It is supposed that they were slain, not for food, but for sacrifice, to typify the great Sacrifice which in the latter end of the world should be offered for all. Thus, *the first thing that died was a sacrifice, or Christ in a figure.*" "These sacrifices were divided between God and man, in token of reconciliation; the flesh offered to God, a whole burnt offering, the skins given to man for clothing; signifying that Jesus Christ having offered himself to God, a sacrifice, a sweet smelling savor, we are to clothe ourselves with his righteousness as with a garment, that the shame of our nakedness may not appear." Thus fully, in the beginning of the world, and before the sentence of condemnation is pronounced, is *he* "in whom we have redemption by his blood, the forgiveness of sins, according to the riches of his grace," set before us by God himself. Upon this declaration—promise, covenant—all the saints rested up to the days of Abraham, and instructed as to the character and work of the Mediator, by the sacrificial worship which passed from thence into all nations, they attained through him, everlasting life.

It is proper now to observe that the declaration of God in relation to Messiah, which we have considered, must necessarily have been *predicated upon a previous divine purpose, respecting human salvation.* This previous purpose is abundantly developed in the word of God. Peter referring to it, says: "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, [manner of life,] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifested in these last times for you, who by him do believe in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God."† Paul also speaks of it when he says, that "God

* Gen. 3: 21.

† I. Peter 1: 18-21.

who can not lie, promised eternal life before the world began."* In another place he says: "He hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."† And again: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love."‡ The reference in these and all similar passages, is undoubtedly to the Covenant of Redemption, and upon which rested the pledge of a deliverer, of which we have been speaking. Hence, the blood of Christ is called "The blood of the covenant," and "The blood of the everlasting covenant." But who could be the parties to a covenant which was made before the foundation of the world? Not man, certainly, since he did not then exist. Nor angels, because unto them "he hath not put in subjection the world to come of which we speak."|| The parties were the same who, in consultation in the beginning, said, "Let us make man, in our image, after our likeness."§ Moved by infinite grace, the Father, who foresaw the fall of man, resolved upon his deliverance. The Son, partaking of that grace, consented, according to the will of the Father, and which he agreed to accept for man, to take upon him human nature, and in that nature at a proper time, by himself suffering the penalty of the law, to make full satisfaction to divine justice. The Holy Ghost engaged to become the efficient agent in the regeneration of men, and by means of the atonement of Christ, as announced in the gospel, to make them "meet to be partakers of the inheritance of the saints in light." These glorious truths were revealed to the prophets, and by them joyfully announced to men. Speaking to the Son, Jehovah says, "I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness, from the prison house."¶ And again: "Thus saith the Lord, In an accepted time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are

* I. Tim. 1: 2.
|| Heb. 2: 5.

† II. Tim. 1: 9.
§ Gen. 1: 26.

‡ Eph. 1: 3-6.
¶ Isa. 4: 6, 7.

in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places."* The actual coming of Messiah he announces thus: "Behold I send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in, behold he shall come, saith the Lord of Hosts."† And how graphically does Isaiah describe his works, and its glorious results. "If his soul shall make a propitiatory sacrifice," (I use the version of Lowth,) "he shall see a seed which shall prolong their days; and the gracious purpose of Jehovah shall prosper in his hands. Of the travail of his soul he shall see (the fruit) and be satisfied. By the knowledge of him shall my servant justify many, for the punishment of their iniquity he shall bear. Therefore will I distribute to him the many for his portion; and the mighty people shall he share for his spoil; because he hath poured out his soul unto death, and was numbered with the transgressors; and he bare the sins of many and made intercession for the transgressors."‡

We have thus briefly seen the original announcement of a deliverer to man, the previous provisions of divine grace in the covenant of redemption, upon which that announcement was made, and the manner in which his character and design were revealed by the prophets. As yet it was only known of Messiah, that he was to be of the human race, but peculiarly "*the Seed of the Woman*," or, as subsequently explained by the prophets, the "*Son of a Virgin*,"|| supernaturally conceived, the Son of God, Immanuel. Now, an additional revelation, for a special purpose, is to be made to Abraham, the "Father of the Faithful;" the "Friend of God." The original *promise* to him was made when Abraham was seventy-five years old, and is recorded thus: "The Lord said to Abraham, Depart from thy country, and thy kindred, and from thy father's house, to a land that I will show thee; and I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."§ This *promise* was afterward renewed and ratified with an oath, as follows: "And the angel of the Lord called to Abraham from heaven," "and said, By myself have I *sworn*, saith the Lord," "that in blessing I will bless thee, and in multiplying, I will multiply thy seed, as the stars of

* Isaiah 49: 89.

|| Matt. 1: 23.

† Mal. 3: 1.

§ Gen. 12: 1-4.

‡ Isaiah 53: 10-12.

heaven, and thy seed shall possess the gate of his enemies, and in thy seed shall all the earth be blessed.”* To these two essentially identical transactions, reference is undoubtedly had by Paul, when he says: “When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely, blessing I will bless, and multiplying I will multiply thee.” “Men verily swear by the greater, and an oath for confirmation is to them an end of all strife; wherein God, more abundantly willing to show unto the heirs of promise the immutability of his counsel, confirmed it with an oath, that by two immutable things, [the *promise* in the original covenant, and the *oath* in the renewal,] in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither our forerunner is for us entered, even Jesus, made a priest forever.”† And in another place: “The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” “To Abraham and his seed, were the promises made. He saith not, And to *seeds*, as of many; but as of one, And to thy *seed*; which is Christ.”‡ Thus, we have a statement of that covenant which was “confirmed to Abraham, of God in Christ.”

Of this covenant, like that of Eden, Christ was the exclusive subject. It was to Adam, therefore, as well as to Abraham, emphatically the gospel, since it was the “glad tidings of salvation from sin, through a Mediator.” And let it be especially remembered that in both these transactions, the blessings contemplated were not designed for any one family or nation exclusively, but specifically for “*all the families of the earth*.” They of right belonged, therefore, no less to the Gentiles than to the Jews. This is in full accordance with the character of the gospel, as defined by the *apostolic commission*, “Go ye into all the world and preach the gospel to every creature.” This gospel covenant was renewed to Isaac. Of him God said, “I will establish my covenant with him for an everlasting covenant, and with his seed after him.” “My covenant will I establish with Isaac.”|| And again: “Isaac went unto Abimelech the king of the Philistines, unto Gerar; and the Lord appeared unto him and said, Go not down into Egypt. Dwell in the land which I shall

* Gen. 22: 15-18.

† Heb. 6: 13-20.

‡ Gal. 3: 8, 16, 17.

|| Gen. 22: 19-21.

tell thee of. Sojourn in this land, and I will be with thee, and bless thee. For unto thee and unto thy seed, will I give all these countries; and I will perform my *oath* which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven; and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."* The same promise was transmitted to Jacob. "The Lord said unto Jacob; I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed, shall all the families of the earth be blessed."† By Jacob, when about to die, the covenant was by divine direction, transferred to Judah. Thus Israel blessed that distinguished tribe: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."‡ In the family of Judah, long afterward, the same covenant was renewed to David, the king of Israel. God said unto David, "When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee," "and I will establish thy kingdom." "And I will establish the throne of thy kingdom forever."|| Again: "I have made a covenant with my chosen, I have sworn to David my servant, Thy seed will I establish forever, and build up thy throne to all generations."§ And in his last moments, David himself said, "The God of Israel hath made with me an everlasting covenant, ordered in all things and sure."¶ All these developments of God's purposes, and the promises predicated upon them, are positive and unconditional. "If," said God to Israel, "ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant with David my servant be broken, that he should not have a son to sit upon his throne."*** David's *seed* was, therefore, to occupy his throne forever. But all this must not be taken literally, since in that sense, as is well known, it is not true. Peter teaches us the correct interpretation. "God had sworn to him, of the fruit of his loins to raise up Christ to sit upon his throne."†† He is "David's Son, and David's Lord," the king of Israel, who is to reign forever and

* Gen. 26: 1-4.

|| II. Sam. 8: 12-17.

** Jer. 33: 20, 21.

† Gen. 28: 13, 14.

§ Psalm 89: 3, 4.

†† Acts 2: 25-31.

‡ Gen. 49: 10.

¶ II. Sam. 23: 5.

ever, over not his natural seed, but over that spiritual seed of Abraham, (believers,) who are to be more numerous than the stars of heaven, or the sands upon the shores of the sea.

We will now call attention to a new and infinitely important feature, which appears in the "covenant confirmed of God in Christ," to Abraham, and which appears in every renewal of it, as it was transferred to Isaac, to Jacob, to Judah, to David. Previous to this promise, the Deliverer, as has been remarked, was known simply as "the Seed of the Woman." Now he is announced to be of "the Seed of Abraham:" "In thy seed shall all nations be blessed!" The locality of Messiah is fixed in a specified family. Nineteen centuries are yet to transpire before his advent upon earth; but when he does come it is of boundless importance that such evidence shall surround him as that it may certainly be known that he is the *very Christ promised to Abraham*. Faith in Christ is a primary condition of salvation. But who can believe any proposition, unless its truth is sustained by competent evidence? *The measures adopted to identify Messiah when he shall appear, must be such as are complete, and will secure that end promptly.* This is equally as necessary for the Gentiles as for the Jews, since he is alike the Redeemer of both, and as much of the former as of the latter. To secure fully this end, God made *three covenants*, which may now be noticed consecutively in the order of their occurrence.

The first of these was that which secured to Abraham and his posterity, as a country, the land of Canaan.

This covenant was made with Abraham about eight years after that which pledged Messiah to be of his family. During the long interval yet to transpire before his coming, what changes among families and even among nations might not occur! What family, mingling with other families, as is common, could hope to survive, or if it did, to preserve with any certainty its genealogy? To guard against every evil of this character, God determined to make a distinct nation of the family of Abraham, and to give them a prescribed country, in which they might live apart from all others. Therefore God brought Abraham "forth abroad and said, Look now toward heaven, and tell the stars if thou be able to number them; And he said unto him, So shall thy seed be. And he believed the Lord, and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, *to give thee this land to inherit it.* And he said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me a heifer of three years old, and a she goat of three years

old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram, and lo, a horror of great darkness fell upon him. And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land which is not theirs; and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge; and afterward shall they come out with great substance." "And it came to pass that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, *Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates.*"*

A second covenant was made with Abraham, the covenant of *circumcision*.

This occurred when Abraham was ninety years old, and twenty-four years after the original promise. It is in substance thus recorded: "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and thy seed after thee. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after thee in their generations. This is my covenant which ye shall keep between me and you, and thy seed after thee. Every man child among you shall be circumcised." "And my covenant shall be in your flesh for an everlasting covenant." "And the uncircumcised man child" "shall be cut off from his people."† The rite was at once administered, and ever afterward continued in the family of Abraham, according to the commandment of God. All his male offspring were thus necessarily distinguished from every other people, having this covenant enstamped in their flesh, in the beginning of life. Their relationship to Abraham, and therefore to the promise that Messiah should come of his family could never be disputed. The obligation to observe this bloody rite was confined exclusively to the descendants of Abraham, because

* Gen. 15 : 5-18.

† Gen. 17 : 4-14.

its design was to distinguish them from every other people. Indeed, to any other than one of his family, it could have been no religious rite, since God did not command it, and "where there is no command there is no obedience."

Besides the separate covenant, which has been noticed, in which God guaranteed nationality to the family of Abraham, and to that end the possession of Canaan, it ought especially to be noticed that the promise of that land is connected also with both the other covenants; the covenant of *God in Christ*, and the covenant of *circumcision*. Thus it will be seen how necessary to the certification of the Christ, when he should come, was the residence of Israel up to that period, separate from all other nations, in a country by themselves. Into that land, in due time, and after certain events in their history, God pledged himself to bring them, and there they should remain until Messiah should come and fulfill his mission. The promise of God's protection and blessing was not absolute, in regard to all the tribes, but on condition of their obedience to the divine laws and ordinances. In that case, God covenanted that he would himself reign over them, defend them from their enemies, multiply their numbers, and give them riches and honor, and happiness. To *Judah* the promise was, in one respect at least, unconditional. It was pledged to him that his distinct and separate existence as a people should be preserved under all circumstances, until the coming of Shiloh. This is undoubtedly the sense of Jacob's blessing, conferred upon the father of that tribe. The tribes, as is well known, did not obey the commandments of God, and as a consequence, all the others were overwhelmed and lost among the Gentiles, several hundred years before the advent of Christ. Judah remained; Shiloh came; and the designs of infinite grace were complete.

The third covenant, having in view the same object with the two preceding, the identification of Messiah, was that of Sinai.

The first of these three promised the *land of Canaan*, in which Israel was to become a great nation; the second *enacted circumcision*, the fundamental distinction from all other people, by which they were characterized; the third *instituted and fixed the national government* of the Hebrews. The people of Israel had, according to the divine revelation to Abraham, gone into bondage in Egypt. There they had rapidly multiplied, until, to say nothing of old men, and women, and children, they numbered six hundred thousand warriors. Now they were in a condition to take possession of the promised land. For this purpose, under the command

of God, they left Egypt, guided by Moses and Aaron. As they passed through the wilderness to Canaan, they received this covenant at "the holy mount." It was made, not as were the others, with a single individual, but with the whole nation of Israel. In synopsis, it was written upon "two tables of stone," which Paul called "The tables of the covenant."* In its enlarged form, and with its various ordinances, it extends through Exodus, Leviticus, and Deuteronomy. And God said to all the people, "If ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar people unto me, above all people, for all the earth is mine." And the people answered, "All that the Lord hath spoken we will do."† "This is the covenant which Jehovah made with the fathers [the whole house of Israel] when he took them by the hand to lead them out of the land of Egypt."

It is necessary to remark in passing, that all that was peculiar in these several covenants, consisted in their ordinances, ceremonies, and forms, all of which were, as we shall see, types of better things under the Gospel. Their great moral principles were alike, and are necessarily the same under every covenant. Truth and righteousness are eternal. They must pervade every department of the government of God. These, as they respect the rights of Jehovah, and the obligations of men, are thus summed in the covenant of Sinai, and repeated by our Lord Jesus Christ: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment [of the Law.] And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."‡ In this respect there is no difference between the Patriarchal, the Mosaic, and the Gospel dispensations. This is the law to which we refer when we assume that as a covenant of salvation it is ineffectual, but as a rule of life, it is obligatory upon every Christian.

We further observe that the covenant of Sinai enacted laws of *domestic* and *social intercourse* between the Jews and Gentiles, of the most stringent character. A Jew might not, in any sense, associate with a Gentile as his equal. He was not allowed to marry, to eat with, or even to touch a Gentile. Thus the Hebrews were still more perfectly isolated. And yet more. Genealogies were for the same purpose required to be kept, and were kept with unwearied

* Heb. 9 : 4.

† Exod. 19 : 5-8.

‡ Matt. 22 : 37-40.

carefulness and fidelity. These are recorded at great length, in both the Old and the New Testament. Their freedom from error is vouched by their inspiration. With the other forms of evidence, these genealogies prove incontestably, that Jesus the Christ came, as promised in the covenant, of the posterity of Abraham, of the tribe of Judah, and of the family of David, entitled legally to sit upon his throne. He does sit upon the true throne, of which David was but a figure, and "of his kingdom there shall be no end."

We have now before us the several covenants concerning Christ, from the time of the fall of man, up to the coming of Messiah, and have seen that they all rest upon the glorious covenant of redemption, made before the foundation of the world. "The fullness of time" came. Messiah appeared in person. By the covenant which constituted Israel a separate nation, the covenant of circumcision, and the covenant of Sinai, with its laws of social and domestic intercourse; by the genealogies; by the expiration of the specified period for his coming; by his birth as appointed of a virgin, and the fulfillment in him of all other prophecies respecting Messiah; by his own holy life; by his miracles; by his death, burial, resurrection and ascension; by the pouring out of the Holy Spirit; and by many other infallible proofs, he was so surrounded with testimonies establishing his claims to be received as "the seed of the woman," the son of Abraham, the "root and offspring of David," the promised Deliverer, that no man can rationally doubt.

We have thus far traced *two classes of covenants*, and seen their nature, purposes, and mutual relations. Upon reflection, every one who studies them intelligently and attentively, must readily perceive that there are in reality, substantially but *two covenants*. We turn to the New Testament, and find that this very fact is assumed by all the evangelists and apostles. They call the one the old covenant, which is the law, and the other the new covenant, which is the gospel of our Lord Jesus Christ. To us they are familiarly known as the Old and New Testament. The covenant securing the land of Canaan lies at the foundation of the other two, which constitute the Old Testament, the covenant of circumcision, and the covenant of Sinai, the third bearing the same relation to the second, that legislative enactments do to the constitution of a state. Here then we have the literal country, the constitution, the legislation. Canaan is the country; the covenant of circumcision is the constitution, the supreme law; the covenant of Sinai contains the enactments at large, and as in such cases is always demanded,

conforms strictly to the constitution. The constitution and laws of a country are the law of the land. So it was in Israel. The covenants of circumcision and of Sinai were the law of the land; the latter being designed to carry out the provisions of the former. Circumcision, therefore, although before Moses, is classed by Christ himself as a part of the law of Moses. "Ye circumcise a man," said he to the Jews, "on the Sabbath-day that the law of Moses be not broken." In all these facts, the reasons are apparent why this whole dispensation, including these several covenants, is in the divine word, so often called "The Law." They are all one covenant, and so designated in contradistinction from "The Gospel."

Similar are the relations of the gospel, or new covenant, to the covenant confirmed of God to Abraham, and to the announcement in Eden of a Deliverer in the seed of the woman. The country here provided is spiritual; heaven itself. The constitution is the covenant declared in Eden, announced to Abraham, and repeated to Isaac, and Jacob, and Judah, and David. The legislation is by Christ himself, and recorded in the whole of the New Testament. This is the "everlasting gospel," older than the law, but not visibly administered until after the dispensation of the law had passed away. Paul speaks of this, not as *two of the covenants*, but as *the two covenants*. Both excellent; both predicated upon the covenant of redemption; the one the auxiliary of the other; but the gospel infinitely more glorious than the law. "If the ministration of death, written, and engraven in stones, was glorious," said Paul, "so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. For if that [the law] which was done away was glorious, much more that which remaineth [the gospel] is glorious."* After, however, that which was preached it was difficult to wean some men, Jews especially, from the forms of Moses. They wished to engraft Judaism upon the religion of Christ. To such, Paul addresses himself thus: "It is written that Abraham had two sons, the one by a bond maid, the other by a free woman. But he of the bond

* 2 Cor. 3: 7-11.

woman was born after the flesh, and he of the free woman by promise. Which things are an allegory. For there are *the two covenants*. The one from Mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem that now is, and is in bondage with her children." The other is the free woman, Sarah, which gendereth to freedom; she answereth to Jerusalem, which is above, which is free, and she is the mother of us all who believe.* In other words, Ishmael, although the son of Abraham, could not legally inherit his father's estate, because he was born of a slave, and was therefore himself a slave. So the Jews, the literal posterity of Abraham, were not, on that account, entitled to the blessings which the gospel gives. They were sons of the covenant of Sinai, and were in bondage under the law. "For he is not [now] a Jew, who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the newness of the spirit, and not in the oldness of the letter."† Isaac was by promise. He was the son of a lawful wife, answering to the gospel covenant. He was free, and the true heir of all. Christians, also, are the children of promise. They are free. They are "heirs of God, and joint heirs with our Lord Jesus Christ," of immortal glory. In another place we have an apostolic exposition and contrast of "*the two covenants*," still more full and explicit: "Behold the days come, saith the Lord, when I will make [bring into administration] a new covenant with the house of [spiritual] Israel, and the house of [spiritual] Judah. Not according to the covenant that I made with their fathers, when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord."‡ The promises of the old covenant were on condition of obedience. Israel did not obey. Therefore they were cast off. It is indisputable, therefore, that there are two covenants, and that there are really *but* two covenants. The former was the gospel covenant, which promised Messiah, who should come as the Redeemer and Deliverer of men from sin, and by whom salvation is obtained; and the latter was the covenant of the law, by means of which, with other arrangements, he, when he came, should certainly be identified, and known as Messiah, and thus the faith of his people, both Jews and Gentiles, be forever established upon an immovable foundation. These

* Gal. 4 : 23-31.

† Rom. 2 : 28, 29.

‡ Heb. 8 : 8-12.

covenants have long since, blessed be God, secured all their ends. The redemption of our fallen race is no longer a matter of promise. It is a glorious reality. Christ has come, and accomplished his mission. The work is done. It is our privilege to live in the midst of the light and glory of the gospel.

These are the principal facts in relation to the covenants as made known to us in the word of God. That they have been correctly stated, it seems to us impossible to doubt. If so, however, it is clear that neither of the writers mentioned at the head of this article, nor any others known to us, can be safe guides in the study of the covenants. Indeed, no man can even adopt their methods of discussion without being led astray. This whole subject has been strangely misunderstood, and the result has been the prevalence of great and injurious errors, in almost every department of religion. We shall be permitted to suggest some of the conclusions to which we are necessarily led by the facts and considerations now submitted.

1. It must be clear to both Jews and Gentiles, that Jesus of Nazareth is the promised Messiah.

Of this great truth inspiration pronounces the proofs, arranged, as we have seen, with so much care, "*infallible*." But let it be supposed for a moment that he is not. What then? All hope is lost. Should he come now, or at any future period, no means exist, or ever can exist, by which his claims can be satisfactorily established. The Jews have been driven from their land into hopeless exile. Their laws are no longer administered. Their genealogies are forever lost. Not a Jew can be found upon earth who knows, or ever can know, whether he is a descendant of David, or of Benjamin, or of Levi. All prophecies must be discarded. Indeed, the Bible itself is a mere fable, and religion a dream! But God himself provided in these covenants against all such uncertainties. The proofs of his Messiahship are infallible.

2. The Son of God must also be the Son of man. As his progenitor, Abraham was selected. On this account, as we have seen, and for no other reason, his posterity was made a nation, and surrounded and protected, and especially the tribe of Judah, in such a manner as perfectly to certify the fulfillment of the promise in the covenant.

Now that Messiah has come, the designs of God in relation to that family are accomplished. The old covenant, which alone gave them the land of Canaan, and made them a peculiar people, being temporary in its nature, has expired

by limitation, is perfectly fulfilled, and exists no longer. There is no more any special reason for their separate nationality. And we confess we have never seen any proof in the Bible that the Jews, as a people, will ever be restored to the possession of Canaan. Why should they be? If restored, by what laws would they be governed? Those of their ancient "Commonwealth?" These are now inappropriate, useless, and have passed away. They are declared void by God himself. The Gospel has "broken down the middle wall of partition" between the Jews and the Gentiles. God is no respecter of persons, and in his sight there is now no distinction among men, except that made by the gospel of Christ. Before him, there is now no difference between Jews and Greeks, or any other people.

3. A proper understanding of the covenants enables us to comprehend the exact relations between the Jewish church and the Christian church.

They are not "a twofold administration of the same covenant," as has been assumed, but the former was designed, as we have seen, to serve an important collateral but subordinate purpose, auxiliary to the latter, and differed from it as the type or figure differs from the substance or reality. The old covenant, or Jewish church, had, as we have seen, this striking and beautiful characteristic, that, while its laws, forms, and ordinances, were designed and fitted to certify the fulfillment of the promise in relation to the Messiah, they were at the same time figures of him, and of things under the gospel. To this fact John refers, when he says, "The law was given by Moses, but grace and truth came by Jesus Christ;"* evidently contrasting grace and the law, and the truth of the gospel with the shadows of Judaism. To sustain and illustrate it, Paul occupies a large portion of the Epistle to the Hebrews. Indeed, the temporary and figurative character of the Jewish church is maintained in the teachings of the covenant itself upon which it rested. It must be admitted that all the privileges of the Jews were guaranteed to them in the old covenant. This was their charter. But when this charter expires, if it ever does, then the privileges under it necessarily cease. And did God intend that this charter should expire? Was it in its nature temporary? By Jeremiah God thus addresses the Jews in the midst of the administration of the old covenant: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of

* John 1 : 17.

Judah; not according to the covenant that I made with their fathers, when I took them by the hand to lead them out of the land of Egypt.”* God, therefore, always designed to supersede the old covenant. And the new covenant which was to take its place was to be materially different from it. The gospel is this new covenant, which is not according to the old. David has also declared the same thing. Speaking of Messiah, he says: “The Lord hath sworn and will not repent. Thou art a priest forever, after the order of Melchisedec.”† In exposition of this passage, Paul says, “If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should arise, after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken, pertaineth to another tribe, of whom no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident, for that after the similitude of Melchisedec there ariseth another priest, who is made not after the law of a carnal commandment [the Mosaic] but after the power of an endless life,” [the gospel.] “There is verily a disannulling of the commandment [the old covenant] going before, for the weakness and [now] unprofitableness thereof. For the law [the old covenant] made nothing perfect, but the bringing in of a better hope [the gospel] did, by the which we draw nigh unto God.”‡ And now with what sacrifices, priests, and worship, is this new covenant, the gospel, to be administered? Those of the old covenant? Then it will be really the old still, and not the new covenant. But if the new covenant is another covenant than the old, and, as Paul affirms, under a different law, with a new Mediator, new priests, and sacrifices, which surely every intelligent man must admit, then the old, with all its forms and privileges, has passed away, and the new has taken its place. Do you still cling to the old, insist that it is substantially the same as the new, and indeed, that they are only “a twofold administration of the same covenant?” Then do you reject the gospel of Christ. If you receive the gospel, you reject the old covenant, and regard it simply in the light of a temporary and figurative administration, which has been fulfilled. and has passed away.

* Jere. 31 : 31.

† Ps. 110 : 4.

‡ Heb. 7 : 11-19.

4. From this whole subject it is most evident that the gospel church was not visibly administered until after the coming of Christ.

The gospel covenant was in existence, as we have seen, from the beginning of the world. It is really the oldest of all covenants. It is the "new covenant," therefore, not in respect to the date of its origin, but to the time of its visible administration, which was not until after the expiration of the law, or old covenant. The gospel, or new covenant, has been effective from the moment of the fall of our first parents, for the pardon of sin. Christ was for all practical purposes, truly, "A Lamb slain from the foundation of the world." All who in any age have been saved, have obtained their deliverance through faith in him. Yet up to the time of his personal appearing upon earth, the gospel was not administered by any visible organization. The only visible external organization was legal and typical. God said to his people, nearly six hundred years before Christ came, "I will establish unto thee an everlasting covenant."* And again, "I will bring you into the bonds of the covenant."† And again, "In the days of these kings [the Roman emperors] shall the God of heaven set up a kingdom, that shall never be destroyed."‡ That these and similar passages refer to the introduction of the gospel, there can be no doubt. They all speak of it as a future event. Thus by direct passages do we prove as true that which is a legitimate conclusion from the covenants themselves, that the gospel church was not visibly administered until the personal appearing of our Lord Jesus Christ.

5. This view proves conclusively that the gospel church is a purely spiritual body.

In the Jewish church much was external and earthly. The church was national, and confined to the Jews. Literal descent from Abraham conveyed a right to all its privileges. Its services were types, and their observance required no spiritual qualifications. Its promises had regard mainly to the present life. The gospel church is the opposite of all this. It is internal and spiritual. It receives into its bosom not states or masses as such. It extends its administration to all people, irrespective of races, Jews or Gentiles. Believers only are entitled to its ordinances and privileges. The observance of its rites demands spiritual qualifications. Its promises secure grace and salvation. Of all who are legitimately in the gospel church, Jehovah says: "I put my

* Ezek. 16 : 60.

† Ezek. 20 : 37.

‡ Dan. 2 : 44.

laws into their mind, and write them in their heart; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

ART. VIII.—NOTICES OF NEW PUBLICATIONS.

A Harmony of the Gospels, in the Greek of the received Text; on the plan of the author's English Harmony: with the most important various readings, brief grammatical explanations, select biblical references, and chronological notes. By JAMES STRONG, A. M. (New York: John C. Riker. 1854. 12mo, pp. 370.) We had occasion to commend the English Harmony of Mr. Strong to our readers, several months since, and we take great pleasure in performing the same office for the volume before us. As to the plan of this Greek Harmony of the Gospels, it conforms to that of the author's English work. Its distinguishing feature consists in its parallel and combined arrangement. A leading text is selected from that Gospel which gives the fullest account of a given transaction, and every additional circumstance contained in the other Gospels, is woven in, though printed in smaller type. The accounts from the other Gospels are also printed in full, in the margin. But it is only necessary for the reader to follow the column printed in large type, to obtain a connected view of the whole subject, without the inconvenience or distraction resulting from passing from one column to another. If, however, the reader wishes to examine a parallel passage from another Gospel critically, he has it before him. And to facilitate the work of criticism, the author has placed at the foot of each page a list of various readings, including all the variations from the received text, adopted in the critical editions of Griesbach, Knapp, Scholz, Lachmann and Tischendorf. The author has also much enhanced the value of the work to the student, by adding frequent grammatical notes. We may add that the work of reference has been facilitated by very copious textual and synoptical indexes. The chronological notes of the author are valuable, and we think display great aptness and much research in chronological questions. We give as a specimen of his method in these notes, one of the notes on *the Nativity*.

"The angel's visit to Mary occurred some time 'in (*iv*) the sixth month' after Elizabeth's conception (Luke i. 26,) which appears to have taken place upon her husband's return (Luke i. 23, 24; 'after those days,' i. e. 'as soon as the days of his ministration were accomplished,') and Mary's conception seems to have been simultaneous with the Annunciation to her. We may therefore assume 14m. and 22d. as the probable interval between the entrance of Zechariah's class and Christ's nativity (i. e. 7d. for Zechariah's ministration + 1d. for his return + 5½m. of Elizabeth's pregnancy + 9m. of Mary's,) which will give either February 20 or August 7 of B. C. 6, as the date of the Nativity, within at most half a month. The latter epoch seems preferable on account of the shepherds' vigils at Bethlehem, (see Note 6, § 10.)

"The year of the Nativity can only be made out from a comparison of several data furnished in the Gospels; the vulgar era of Anno Domini is well known to be incorrect. The principal of these notes of time are found in Luke iii. 1, 23; Matt. ii. 1; John ii. 20; together with the coincidence, that

Christ's crucifixion Passover fell on a *Friday*; which last, if reliable, furnishes the most ready mode of testing the chronology. Each of these, as well as other data, will be examined in its order in these Notes. For the present, we must assume the general location of our Saviour's history to be correct, and verify it by whatever points of contact may incidentally be discovered with the general chronology of that era. These points of contact will be found sufficiently numerous and decisive.

"As to the *day* of the Nativity, it is well known that the anniversary of *Christmas* rests wholly upon a tradition of the Latin Church. This tradition is first noticed in the writings of Augustine, who was born A. D. 354. This evidence is too late to be regarded as authentic, especially as the Greek Church, who were nearer the scene of the event, had all along observed the 6th of January as the anniversary of our Lord's birth, and other early Christians had fixed it at still different times. It is true, the Greek Church came over to the view of the Latins on this point about A. D. 386 (which shows that they had no good ground for their own date, and had not been able to learn the true time up to that year;) but this seems to have been only out of compliment to the increasing influence of the Roman see, as they do not refer to any strong historical reason for the change. It is asserted that there was a distinct account of the event of the Nativity in the public records of the provincial government, (under the title, '*Acts of Pilate*,') kept in the Roman archives, and that this is referred to by Tertullian in the second, and Ambrose in the fourth, century. These documents, it is claimed, perished at the sacking of the city by the Goths toward the end of the fourth century. But if these records, so long and so publicly accessible, had distinctly certified this event, how comes it that no allusion to its date was made earlier, and that, when it was made, they were not definitely referred to as proof? In fact no early writer positively says that these records did contain the *date* of that event at all; they only intimate that some such memorials were extant; they are alluded to in a very general way, and are much more likely to have referred to Christ's *execution* than to his *birth*."

We are pleased to see that Mr. Strong cherishes the intention of completing his work of harmonizing the Acts and Epistles, after the general plan of the volume before us. We shall wait with interest for the accomplishment of this purpose. We will add before dismissing this work, that the mechanical execution is every way respectable, and that the volume constitutes a valuable help to the critical study of the New Testament.

Lectures on the Book of Daniel. By JOHN CUMMING, D. D. (Philadelphia: Lindsay & Blakiston. 1854. Large 12mo, pp. 466.) These lectures treat of various topics connected with the prophecies of Daniel, in a free and popular way. They do not comprise an exposition of the book, nor do they contain critical analysis of various portions of the book. They are rather discussions of detached topics, furnished by certain passages, though pervaded with the unity and general scope of the sacred writer. The author professes to have written for the masses, rather than for scholars. He has collected the best results of exegetical inquiry, and reproduced them in a popular and very inviting form.

Dr. Cumming does not, like Dr. Lord, and some other eminent divines among us, despair of the complete success of the Gospel. He looks forward to the day when the most glowing vision of prophecy shall be realized, and

the most poetical description of the latter-day glory shall burst into accomplishment. His imagination revels in such pictures as this :

“ When the gospel has been preached as a witness to all, then shall Messiah come in the clouds of heaven with power and great glory, and the end shall come—the end of our disputes, quarrels, pride, sectarianism, selfishness, vain-glory ; the end of despotism on the part of the rulers, and of insubordination in the subjects ; the end of the toils of slavery, and the sufferings of martyrdom ; the end of Popery, Puseyism, Paganism, and Mohammedanism, the Missal, the Breviary, the Shaster, and the Koran. That great rainbow of the covenant, that starts from the cross, vaults into the sky, and sweeps over the throne, shall complete its orbit, and rest again upon the ground, and Christ and Christianity shall be all and in all. Then shall the desert rejoice and blossom as the rose. Then the tree of life shall be where the cypress is. Then shall nations sing God’s praise, and Sion recount God’s marvels. Then shall history retrace with new joy God’s footprints. Then shall the glory of Jesus sparkle in the dewdrop, and in the boundless sea ; in the minutest atom, and in the greatest star ; and this earth, restrung, retuned, shall be one grand Æolian harp, swept by the breath of the Holy Spirit, pouring forth those melodies which began on Calvary, and shall sound through all generations.”

We have before us another volume of Dr. Cumming’s writings, entitled *Foreshadows*. It comprises “ Lectures on our Lord’s Parables.” (Philadelphia : Lindsay & Blakiston. 1854. Large 12mo, pp. 379.) This appears to be a kind of companion volume to the one on our Lord’s Miracles, noticed in our last number. It is strictly evangelical in doctrine and spirit, and rather more practical than some other volumes by the same author. These lectures are such as might be delivered by a city pastor with decided advantage to his flock. And wherever they are read they will be likely to leave a salutary impression on the minds of both Christians and the unconverted. If the author occasionally indulges in speculation, it is not of a character to weaken the practical impression of truth. We give one instance from the lecture entitled “ The Last Discrimination,” founded on the parable of “ The Net.”

“ I do not believe that our popular notions of the judgment-day are correct ones. We have an idea that it will be something like the Central Criminal Court—something like an assize in this world, where witnesses are to be heard, and where facts are to be tested, and where God is to pronounce on evidence. I believe that this is not the true idea. The moment that a man dies, the blessing or the brand is fixed upon him ; he is judged already : the instant that a man departs this life there is fixed upon him visibly, indelibly, happiness or misery. Well then, what is the judgment-seat set for ? Not to *try* the man, for it is done ; but to *show* before heaven and earth, angels and men, the broad universe itself, that all that God has done has been in justice, in faithfulness, in truth, and in love. When therefore we speak of the day of judgment, I do think we must not associate with it the notion of a day of twenty-four hours. It seems to begin at the very beginning of the Millennium ; when Christ shall come, God’s people will be instantly gathered ; the dead raised, and all forthwith happy. I believe that at the close of it the great white throne will be set, and from that throne sentence will go forth to determine the lot and eternal condition of the lost only. Thus the judgment is not an ordeal, but a visible manifestation of the fact that what God has done was done in love and truth ; and it will be found, I solemnly believe, that it

was not within the range of omnipotence itself to do more to convince sinners of their ruin, and to bring them to Christ, than has been done."

An Historical Text-Book and Atlas of Biblical Geography. By LYMAN COLEMAN. (Philadelphia: Lippincott, Grambo & Co. 1854.) We commend this work of Dr. Coleman with a hearty good-will to the attention of all Bible readers. History and Geography have been called the eye of Scripture study; we welcome, therefore, the appearance of so admirable a help to the acquisition of this important branch of learning. The author prefixes to this treatise, some very just remarks on the importance of an acquaintance with the Geography of the Bible. He intimates, with too much truth we fear, that this study is often neglected, even in theological seminaries. He thinks that there are ministers who read the Scriptures daily, and expound them for half a century, who have never troubled themselves to form any definite conceptions of the locality and scenery even of such places as Bethlehem, Nazareth, Capernaum, the Mount of Olives, and Gethsemane. Certainly, this is unnecessary, and ought not so to be. We are sure that an amount of labor such as a person could perform in a few months, without any detriment to his other duties, in the use of a work like that named above, would enable him to become reasonably familiar with the history, the topography, and the outlines, at least, of the chronology of the Sacred Volume.

The author divides the Old Testament portion of his work into eight periods, distinguished from each other by some well-known event, or landmark, in Jewish history. Dr. Coleman's style is easy and well adapted to the subject. As he recapitulates and unfolds the statements of the sacred writers, in the form of a continuous narration, the reader finds himself borne along by the story with unflagging interest, from beginning to end; while so many new lights are thrown on the subject from the discoveries of modern research, that he hardly remembers that they are the same topics about which he has been reading and hearing all his life. The sacred part, devoted to the New Testament, contains three chapters: the life of Christ; the labors of Paul; Patmos, and the seven churches. Many readers, we incline to think, would find themselves quite re-made as to their biblical knowledge, if they should transfer to their minds, merely the information furnished in the two chapters here relating to the Saviour, and the apostle Paul. The work is supplied with seven maps, after the model of Riepert's Bible Atlas, accurately drawn, and beautifully colored. The chronological table and index of names at the end, add much to the reader's convenience; they make it in part a substitute for a Bible dictionary. The sources from which the writer derives his information, are the best extant, both in the English and German languages. We should place this treatise sooner than any other we know of, in the hands of a person who might wish to obtain, in a popular, and at the same time, reliable form, the results of the ablest authorities on the history, the geography, and chronology of the Scriptures. It ought to find its way into the house-library of every Christian family in the land.

Without professing to have examined Dr. Coleman's work, with any

special view to criticism, we may be allowed, perhaps, to point out a few instances, in which he has fallen into statements that appear to us doubtful or incorrect. On p. 110, Boaz is called the "uncle of Ruth;" but the history speaks of Boaz only as her kinsman; and since he was not the nearest living kinsman, (see Ruth iii. 12,) and the nearer kinsman, since Naomi's family had all died, could not have been nearer than an uncle, it follows that Boaz himself must have been some more distant relative. "Our brother," as applied to Elimelech, (Ruth iv. 3,) is a Hebraism for "our relative." On p. 118, "The Valley of Salt," near Hamath, in Northern Syria, is confounded with the valley of that name south of the Dead Sea. The mistake arises, (other writers, also, have fallen into it,) from overlooking the relation of 2 Samuel viii. 13, to the statements in the title of the 60th Psalm. The first passage should be read with a comma after 'name' and after 'Syrians.' The meaning is not that David "got himself a name" by smiting the Syrians in the Valley of Salt; but that after his victory over them, he acquired new reputation by another exploit, namely, his defeat of the Edomites in the Valley of Salt; which valley was on the border between Edom and Judah. The consistency of the notice in 2d Samuel, viii. 13, with that in the title of the Psalm, requires this view; while it is entirely improbable, in itself considered, that the Hebrews and Edomites should have met in battle so far north as the region of Aleppo. Some have even proposed, by a slight change of the Hebrew word, to read 'Edom' instead of 'Syria,' in the passage in Samuel. The pools usually known as the upper and lower Gihon, on the west of Jerusalem, are said (page 123) to be "now supplied by the drainage of the ground above them." This is true essentially of the first of the pools; but it is not true of the second, which is a mere ruin, incapable of holding any water at present, and not having been used, for ages probably, for that purpose. Helbon, in Ezekiel xxvii. 18, is said (p. 129) to be the modern Aleppo, north of Beirut. But the missionaries at Damascus report that a valley of that name exists still on the eastern slope of Anti-Lebanon, north of the Barada, called Helbon, from a village of the same name. The wine produced there, like that of the ancient Helbon, has a great reputation; and that circumstance, taken together with the situation of the place, and the identity of the name, leaves but little doubt that the modern Helbon, on Anti-Lebanon, is the town or valley to which the prophet referred. The brook Chereth, where Elijah concealed himself, is said to be unknown (p. 136.) On the contrary, many suppose this brook to be Wady Kelt, along the bottom of which a roaring torrent dashes over the rocks, in its course through the mountains, west of the plain of Jericho. It answered to this description on the 5th of April, 1852; though at certain seasons of the year it is said to dry up; as was true, also, of Chereth (see 1 Kings xvii. 7.) A trace of the ancient name appears in the modern one. The place furnishes the best possible means for concealment; and instead of "before Jordan," in 1st Kings xvii. 5, which would mean "eastward," we may render just as well, "toward Jordan," that is, west of it, which tallies exactly with the situation of Wady Kelt. Reland, Ritter, Robinson, and others, assent to this identification. The

description of Mount Carmel (p. 137) is overdrawn. It is naturally fertile, and susceptible of very high cultivation; but it has long been neglected, and presents now, even in the month of May, a desolate appearance. Some travelers make less use of their eyes than of their imagination. The height of Gerizim and Ebal is set down as three or four hundred feet. (p. 182.) The estimate of the best observers is seven or eight hundred feet. Dalmanutha is not, according to the best opinion, the same as Magdala, (p. 193,) but a different town in the neighborhood. "There is no intimation in the New Testament that Golgotha was in any sense a hillock of any kind," (p. 204.) We think that the name itself contains such an "intimation." The epithet "devout," (p. 230,) does not belong to the Jews at Athens, but denotes a separate class, viz., "the proselytes." The idea that Paul was brought before "the council of the Areopagus, (p. 231,) should be dropped. It can not be shown that the apostle went to Philippi, on his last journey to Greece, (p. 234.) Paul is represented (p. 236) as pursuing "his lonely road" from Troas to Assos, on a Sunday afternoon. But it is clear from Acts xx. 7, as compared with v. 11, that the apostle spent the Sabbath at Troas, and did not leave the place until the dawn of Monday; so that it must have been on the day after the Sabbath, and in all probability in the forenoon, (owing to the distance,) that he journeyed on foot "through the oak woods and the streams of Mount Ida." *Arx Antonia* is said to have been "over against the temple," (p. 239.) This fortress lies on the north of the temple and adjacent to it; on the contrary, the palace of Herod, subsequently Pilate's prætorium, was "over against the temple," across the Tyropæon. We can not agree with the author that those converted from Cæsar's household were persons of the highest rank in the emperor's court, (p. 243,) for the expression (see the Greek in Philip. iv. 22) may just as well describe ordinary servants or domestics, and that any of the officers of state embraced Christianity at this early period, is contrary to all historical probability. In the plan of Jerusalem, fronting the title-page, Jacob's tomb, in the valley of Jehosaphat, is put (by a Latinism, perhaps) incorrectly for James' tomb. The tradition is, (thence the name,) that the apostle James, the elder, concealed himself there on the night in which the disciples forsook the Saviour and fled. We may be permitted to doubt whether the alleged discoveries of the recent French traveler, De Saulcy, south of the Dead Sea, and even some of those of Major Rawlinson, in Mesopotamia, have been sufficiently confirmed as yet to entitle them to pass into treatises on biblical geography as settled facts. H. B. H.

Atonement for Sin, and the Justification of the Sinner, (New York: American Tract Society. 1854. 12mo, pp. 400,) is the title of a volume selected and arranged from the writings of Andrew Fuller, by the editor of the American edition of his works. Few men have written so clearly and understandingly on these fundamental truths of the Christian system as Andrew Fuller. His views are lucid and scriptural, and conform to the experience of every genuine child of God. The compiler of this volume has been very happy in the attempt to present the subjects indicated above in a connected

and consecutive form. Scarcely a word is altered or interpolated, and yet paragraph follows paragraph, and chapter follows chapter, in an order as simple and natural as if the author himself had produced the work in its present form. Those who desire a simple statement and scriptural defense of the great doctrines of atonement and justification, and all in reasonable compass, can scarcely do better than to obtain this little volume.

The Southern Baptist Publication Society at Charleston, S. C., has just issued a volume entitled *The Cross*. By R. B. C. HOWELL, D. D. (16mo, pp. 226.) The design of Dr. Howell is to establish the doctrine of the vicarious sacrifice of Christ, and set forth the benefits thus resulting to the individual and to the world. His work is not a mere treatise on the Cross and its related interests, but a pointed application of the great doctrines of the Cross, a clear presentation of its claims, and a personal appeal to the consciences of those who reject it. It is one of those works which the enlightened pastor will be glad to place in the hands of his congregation, along with Allein's Alarm and Baxter's Call. We think it is adapted to do much good, and earnestly commend it to the readers of the Review.

Mr. Bohn, the indefatigable London publisher, has issued another volume of his ecclesiastical library, containing the works of two more of the Greek Historians, viz., THEODORET and EVAGRIUS. (New York: Bangs, Brother & Co. 1854. 12mo, pp. 480.) Theodoret, Bishop of Cyprus, was one of the most learned and eloquent of the Greek Fathers. He was born at Antioch, in Syria, about the year 387. But little is known of the circumstances of his early life, though there seems to be little doubt that he was a pupil of Chrysostom. He was left at an early age in possession of rank and wealth, but having devoted himself to the service of the church, he distributed his possessions among the poor, and chose a life of poverty. His life was chequered by the controversies which raged in his day, but he was generally respected for his learning and energy. He died about 458, between seventy and eighty years of age. He left a large number of works, the most important of which are his "Commentary on the Bible," and his "Ecclesiastical History." The History was intended as a continuation of the History of Eusebius, and traverses much of the same ground occupied by Socrates and Sozomen, supplying much information omitted by these writers, and being peculiarly valuable on this account. It covers a period of a little more than 100 years, that is to say, from the commencement of the general controversy respecting the Arian heresy, in 324, to the year 428 or 429. A part of it is thus seen to be a history of the writer's own time. This history is valuable as containing some of the most important documents of the fourth century. Though the work has some blemishes, it is justly regarded as one of the most important contributions to the early history of the eastern church.

Evagrius, like Socrates, was an advocate, and was born not far from the year 536. His Ecclesiastical History, which is his only extant work, commences with the Nestorian controversy, about the year 431, and covers a

period of over 160 years. The writer occasionally introduces matters not strictly ecclesiastical, and is much given to the relation of prodigies. Nevertheless, his history is valuable, and appears to have been much relied on by Nicephorus Callisti, in the composition of his history. We are pleased with the indication afforded by the appearance of this volume, that Mr. Bohn intends to issue a library of the early historians of the church. He could scarcely render a more important service to the student of church history.

Memorials of Baptist Martyrs, with a Preliminary Historical Essay, by J. NEWTON BROWN, is the title of a volume just issued by the American Baptist Publication Society, in which are set forth the faith and fortitude of some of those Baptists, who in different ages and in various climes, have "witnessed" for the truth. Among these, the learned compiler includes Arnold, of Brescia, and Jerome, of Prague. The historical introduction of Dr. Brown, is exceedingly valuable. In the following passage the author states the fundamental elements of Christianity, as held by Baptists:

"It may be well to state explicitly what we conceive to be the essential and invariable elements of true EVANGELICAL CHRISTIANITY. There may be others, but the four following we regard as both fundamental and vital. THE SCRIPTURES ONLY, AS THE SUPREME RULE OF FAITH; FREE JUSTIFICATION IN CHRIST ONLY THROUGH FAITH; SPIRITUAL REGENERATION ONLY, AS THE ORIGIN OF FAITH; PERSONAL SANCTIFICATION ONLY, MANIFESTED BY GOOD WORKS, AS THE EFFECT AND EVIDENCE OF FAITH. These propositions are logically and inseparably linked together, and constitute one self-consistent organic system of revealed Truth. This system is 'the Gospel of Christ.' No other can be substituted for it. It bears on its front the stamp and seal of the Almighty. It is the power of God unto salvation to every one that believeth. And of this it is, the Apostle says to the Galatians, 'If we, or an angel from Heaven, preach unto you any other Gospel let him be accursed.' The man who intelligently and honestly believes this—lives for it, and dies for it—wherever found, or whatever name he bears, is worthy to be esteemed by all mankind, as he is by Christ himself, a 'faithful martyr.'

"But we go farther. The above formulas of fundamental truth do not exhaust the distinctive principles of a PURE CHRISTIANITY. There are others that belong to the *institutions of Christ*, under the New Testament economy. Such, for example, are the following. UNIVERSAL FREEDOM OF CONSCIENCE ONLY AS A CONDITION OF FAITH; BAPTISM ONLY ON A CONSCIENTIOUS PROFESSION OF FAITH; IMMERSION ONLY, AS THE PRESCRIBED BAPTISM OF FAITH; BAPTIZED BELIEVERS ONLY, AS THE PROPER MATERIALS OF THE CHRISTIAN CHURCH—the living Body of Christ.

"These propositions—to add no more—may be safely said to shine on the face of the New Testament, and to inhere in the very substance of the revealed dispensation under which we live. They are all organically and logically connected with each other, and are essential to the normal or regular *visible constitution* of the kingdom of God on earth. They are the characteristic features of that 'kingdom which is not of this world;' in distinction from all preceding dispensations; and in contrast with all subsequent forms of religion, founded on human policy, and supported by civil power."

Dr. Brown contends that the early confessors and martyrs lived and died in this particular form of Christianity. We would like to present his argu-

ment on this point to our readers. But we can find room only for the opening paragraphs:

"But, with only one known exception, all this time, these Christian Martyrs were BAPTISTS. Neither Christ, nor his Apostles have left us a single precept or example of Infant Baptism. This is a conceded fact. The very first Pedobaptists in history—Cyprian, of Carthage, and his clergy, (A. D. 253,) did not plead any law of Christ, or Apostolical tradition, for infant baptism. They put the whole thing upon analogy and inference—upon the necessity of infants on the one hand, and the unlimited grace of God on the other. Their own language is an implied and absolute confession that their 'opinion,' as they call it, had no basis in any New Testament law or precedent. It confesses, in a word, that in advocating the baptism of literally new-born babes, they were introducing an *innovation into the Church of Christ*—and they defend it only on the ground of *necessity*.

"In stating this historical fact, we are perfectly aware of the views of Dr. Wall, in favor of a different conclusion. And we are perfectly aware of the special pleadings by which he has darkened the clear light of history on this point. Honest, but prejudiced to the last degree, he has propagated for a century and a half, a host of delusions among his confiding followers. He has started wrong at the beginning; and beguiled his own strong intellect by the most unfounded assumptions. His hereditary idea of a State Church is the first grand error—perhaps the real root of all the rest. Then came the convenient argument of Jewish Proselyte Baptism as the model of Christian Baptism—involving a whole series of false assumptions. Then, the language of Christ and his Apostles is tortured, to draw from it meanings it never can have by any fair interpretation. Then the language of the early Christian Fathers must be put upon the rack, for the same purpose. Could Clement of Rome, Hermas, Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, or Origen himself, rise from the tomb, they would protest with solemn indignation at the *force* that has been put upon their words, and the absolute perversion of their testimony. Then follows Dr. Wall's ingenious *supposition* to account for the language of Basil, and Cyril—his grand mistake of the testimony of Augustine and Pelagius—and his miserable attempts to set aside the fact, that every distinguished Christian writer of the first four centuries, whose baptism is recorded, was baptized in adult years, on his own confession of faith—a fact that also holds true of every Christian emperor in the fourth century, from Constantine to Theodosius.

"The infatuation of Dr. Wall is sad enough; but it is outdone by a writer in the North American Review, for January, 1854; who has the weakness to affirm in the face of the world—in a lame criticism on Bunsen's Hippolytus—that the evidence for infant baptism 'amounts to *historical demonstration*!' The words of the Apostle to Timothy seem here truly applicable: 'Now as Jannes and Jambres withstood Moses, so do these also resist the truth. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.' The accomplished scholars of the North British Review, in several recent numbers, have frankly confessed the want of scriptural and early authority for infant baptism; and have intimated that even the Archbishop of Canterbury himself, appears to be on this point undergoing a process of '*historical conversion*.'"

History of the Dominion of the Arabs in Spain. Translated from the Spanish of Dr. J. A. CONDE, by Mrs. JONATHAN FOSTER. In three volumes. Vol. I. (London: H. G. Bohn. New York: Bangs, Brother & Co. 1854. 12mo, pp. 501.) Condé was for many years employed in the royal library at Madrid; was a member of the Spanish Academy; and was very familiar

with the old Arabic literature. His "*Historia de la Dominacion de los Arabes en España*," published at Madrid, 1820-21, in 3 vols. 4to, is his most important contribution to the history of his country. It is made up of the accounts of Arabic chroniclers, and presents the history of that wonderful people, as drawn by themselves. The translation of this work appears to have been well executed, and it will be regarded by the English student of history as a valuable accession to the means of knowledge.

A History of England from the first invasion of the Romans, to the accession of William and Mary, in 1688. By JOHN LINGARD, D. D. In thirteen volumes. Vol. VI. (Boston: Phillips, Sampson & Co. 1854. 12mo, pp. 405.) We have repeatedly called the attention of our readers to this beautiful edition of a sterling work. Dr. Lingard was a very industrious student, and we believe intended to be perfectly candid. The present volume is taken up with the reign of Henry VIII.

We have received the third volume of Mr. Bohn's new edition of Gibbon's "*Decline and Fall of the Roman Empire*," with variorum notes and illustrations by an English Churchman. This edition of Gibbon has been subjected to rather unsparing criticism, in some of the English literary journals. We apprehend that the interests of rival editions have more to do with these critiques than that sense of duty to the reading public, which should always influence literary men. We think very little of any of the annotated editions of Gibbon, as such, but we believe that this may claim to be at least equal to the best of them. (New York: Bangs, Brother & Co.)

History of Cuba; or Notes of a Traveller in the Tropics; being a political, historical and statistical account of the island, from its first discovery to the present time. By MATURIN M. BALLOU. (Boston: Phillips, Sampson & Co. 1854. 12mo, pp. 230.) This volume presents a very readable account of the "*Queen of the Antilles*." We believe its statements may generally be relied upon, yet it wears an air of romance which at times invests it with the interest of fiction. Besides presenting a brief summary of the history of the island, from the time of its discovery until the present time, it presents a survey of its people, its resources, and its moral and material interests. Just at this time, when so much is said about Cuba, and its acquisition by this country, this volume must be much sought for.

India; Pictorial, Descriptive and Historical. From the earliest times to the present. (London: H. G. Bohn. New York: Bangs, Brother & Co. 1854. 12mo, pp. 494.) This elegant volume is based on the work of Miss Corner, which terminates with the close of the first Seik War. The part which follows has been contributed by another pen, and the whole has been carefully arranged and edited by the same writer. The volume contains an excellent popular account of India.

The Hundred Boston Orators, appointed by the municipal authorities and other public bodies, from 1770 to 1852; comprising historical gleanings,

illustrating the principles and progress of our free institutions. By JAMES SPEAR LORING. Boston: Phillips, Sampson & Co. 1854. 8vo, pp. 727.) This is a very bulky volume, but the reader will scarcely complain of it as heavy. It may seem that the writer is sometimes gossiping, and his praise may often appear fulsome, but he has given us a noble record of the orators appointed to speak for Boston, at various times, on the Massacre, at Fourth of July celebrations, and other occasions of public interest. Boston may well be proud of her orators. Some of the names recorded in this volume rank among the brightest on the pages of our country's history, and there is scarcely one that does not reflect honor on that ancient corporation.

History of Ancient Woodbury, Connecticut, from the first Indian deed in 1659 to 1854. By WILLIAM COTHREN. (Waterbury: Bronson Brothers. 1854. 8vo, pp. 833.) It is scarcely possible to over-estimate the value of such compilations as the one before us. They constitute the very best material for the history of our country, its early settlement and subsequent growth. Ancient Woodbury includes the present towns of Washington, Southbury, Bethlem, Roxbury, and parts of the towns of Oxford and Middlebury. So far as we are able to judge, Mr. Cothren has preserved everything that can be regarded as material to the task which he undertook. His work evinces great industry and care, and must prove acceptable not only to the sons of old Woodbury, but to all who desire to enter into the life of our early history.

Footprints of Famous Men, is the title of a little volume by JOHN G. EDGAR, designed to incite the young to intellectual industry, by exhibiting the lives and characters of some of the leading men of the last and present centuries. It is a volume that may safely and profitably be put into the hands of youth. (New York: Harper and Brothers. 1854. 16mo, pp. 369.)

A Popular Account of the Ancient Egyptians. By Sir J. G. WILKINSON, D. C. L., F. R. S., &c. In two volumes. New York: Harper & Brothers. 1854. 12mo, pp. 419, 436.) The whole department of Egyptian archæology has undergone an entire change within the last fifty years, or since the unraveling of the hieroglyphic art. The large work of Sir Gardner Wilkinson has long been regarded as the best account of modern discoveries in this direction, in the English language. But the great bulk of his volumes, and the high price at which they were published, rendered them inaccessible to the great majority of readers. In view of the demand for a more popular exhibition of the subject, the author has been induced to make the present abridgment of his valuable work. We are assured that nothing, in the larger work, material to a full view of the subject, is omitted in the abridgment, and that much new information, discovered since that work was written, is embodied in this. On every question pertaining to the habits, manners, social life, arts, manufactures, &c., of the Egyptians, these volumes are very full and complete. Indeed they scarcely leave anything to be desired on these points.

Personal Narrative of Explorations and Incidents in Texas, New Mexico, California, Sonora and Chihuahua, connected with the U. S. and Mexican Boundary Commission, during the years 1850, '51, '52 and '53. By JOHN RUSSELL BARTLETT, U. S. Commissioner. In two volumes. (New York: D. Appleton & Co. 1854. 8vo, pp. 506, 624.) The treaty of peace between the United States and Mexico, signed on the 2d of February, 1848, provided for the appointment of a joint commission for the purpose of settling the boundary between the two countries. In accordance with this provision Hon. John B. Weller, then of Ohio, but since of California, and one of the senators from that State, was appointed the first Commissioner, on the part of the United States. Mr. Weller was subsequently removed, and Col. J. C. Fremont was appointed in his place, though he never entered on the duties of the commission, having received the appointment of Senator in Congress, from California. The vacancy occasioned by the resignation of Col. Fremont, was filled by Gen. Taylor, by the appointment of Mr. Bartlett. Mr. B. was appointed in June, 1850. Making such hasty preparations for his expedition as he was able in a very limited time, he embarked for the place of his destination on the 13th of August, and reached El Paso del Norte, Nov. 13. Mr. Bartlett's narrative is full of interest, and contains a large amount of information, which must prove of great value to those who are to follow in his steps. We have marked a large number of passages intending to copy them, but we shall be obliged to forego our design. We subjoin a brief sketch of Arispe, its church, and a mass celebrated there.

"ARISPE was formerly the capital of the State of Sonora; but becoming involved in the civil wars which distracted that State in 1828, the seat of government was in 1832 removed to Ures, where it now remains. In the time of its prosperity, it is said to have contained a population of five thousand inhabitants; but the civil discords and the encroachments of the Indians have reduced it to less than fifteen hundred. The buildings are far superior to any we have seen among the Mexicans, and particularly to those of El Paso. The majority are built of adobe, though there are many of stone. They are all higher than any we have observed elsewhere, and are capped with a projection of brick, besides having a variety of architectural ornaments sufficient to impress one with the former wealth of the place and taste of its people. It is indeed melancholy, to walk through its deserted streets, and see its dilapidated tenements, neglected courts, and closed stores. The only building of particular interest is the church, which was once a fine edifice, but is now fast falling to decay. Its interior is of unpleasing proportions, its length, as in most churches of the frontier where large timber can not be procured, being too great for its breadth. It contains some fine pictures among the hundred or more that are suspended from its walls. They are all in beautifully carved frames richly gilt; but both pictures and frames are suffering from neglect. The altar is covered with massive plates of embossed silver, and there is a profusion of this metal displayed in the shape of massive flower vases, chandeliers, censers, etc. We attended mass, and found the church filled almost exclusively with women. The music was performed by a band in which clarionets predominated, and we recognized among the tunes several of our popular Ethiopian airs, such as 'Dearest May.' The singing was performed by two girls, who seemed to have perfected themselves in the art under the tuition of the Chinese."

We make one more extract which will serve to give our readers an idea of the religious condition of the Mexican people. It is an account of the celebration of the feast of St. Francis at La Magdalena.

"Although San Franciscos are as common in Mexico, as Washingtons, Jeffersons, and Franklins are with us, and churches dedicated to that saint are to be found all over the country; yet this of La Magdalena is the most celebrated and potent of all, inasmuch as it contains a celebrated figure of San Francisco, which, among other miracles, performed that of selecting the place of its abode. A party of San Franciscans, as the legend goes, were travelling in search of a proper spot to found an establishment, and had among their other effects this sainted figure packed upon a mule. On arriving at this place, the animal carrying the precious burden became obstinate, and refused to budge. This the worthy fathers interpreted as indicating the Saint's pleasure to stop here. So here they built the church. The original building, with the exception of the tower, is in ruins; but a new one has been erected within a few years, which is quite an imposing edifice, with two fine towers and a large dome, beneath which the Saint reposes.

"For several days previous to the 4th of October, which is the Saint's day, preparations for its celebration begin; so that the devotions and offerings, with their accompanying festivities, are in full blast a day or two in advance. La Magdalena and the Church of San Francisco are the Mecca of devout Mexican Catholics. From the borders of Sinaloa on the south to the furthest outpost near the Gila, and from the Gulf of California to the Sierra Madre, they flock in by thousands, to offer their devotions at this shrine. It is not unusual for very great sinners to bring their burden of guilt a distance of four or five hundred miles; a journey in this country of greater difficulty, and requiring more time, than one from New Orleans to Quebec. The poorer classes often come a hundred miles on foot, begging by the way. The more penitent, like the idolaters before the temple of Juggernaut, or the devout Mohammedan at the shrine of his prophet, prostrate themselves, and, with their hands crossed on their breasts, advance on their knees a hundred feet or more to the church. Both men and women are thus seen toiling over the dusty street and brick pavement of the church to the presence of the Saint, who is laid out beneath the dome and in front of the altar. When the votaries reach the bier, they cross themselves, and with outstretched arms repeat their prayers. They then rise to their feet, and, drawing nearer, present their offerings.

"The body of San Francisco, or rather its image, lies upon a platform or bier clothed in rich vestments, and covered with a piece of satin damask of the most gorgeous colors. The head, hands, and feet are alone exposed. These are made of wood, colored to represent flesh; and I was informed by a Mexican gentleman, that these constituted the whole statue. The body, he told me, was merely a frame-work, stuffed with rags and cloths to give it a form, over which the drapery was disposed. The offerings consist of money and candles; and as wax is quite expensive here, the poorer class present candles of tallow. There was a continual jingling of money; in fact, so constant was the dropping of silver dollars into the receptacle placed for them, that no other sound was heard. What was singular in all this mummary was, that no priest was present. The men who took the money were ordinarily dressed, having on nothing to distinguish them from the crowd around. There may have been a priest behind the altar or somewhere not visible to the devotees; but while I stood by the side of the image and witnessed the proceedings on two occasions, I could perceive none. An estimate may be formed of the crowds here present, when I state that the

receipts this year, although the attendance was less than usual, were about twelve thousand dollars; while on some former occasions, the amount of money voluntarily given had reached the sum of eighteen thousand. To the question what become of all this money, I received the usual reply of '*Quien sabe?*' A gentleman, however, told me that it went to the city of Mexico, and that neither the poor of Magdalena nor the church there derived any benefit from it.

"In the evening I visited the church again, when I witnessed the ceremony of consecrating ribbons. The space around the image was crowded as in the morning with devotees, each provided with a piece of ribbon. The mode of consecrating it depended upon the ailment of the applicant. If he or she had a pain in the head, the ribbon was passed several times across the forehead of the figure by the officiating Franciscans. If blind, the ribbon was passed across the eyes; if lame, or afflicted with rheumatism, it was passed over the arms or legs; and in many instances I saw it drawn between the toes of the Saint. Had some of our turtle-fed aldermen been the applicants for the latter process, one might have believed it to be for the gout; but I fancy that a diet of frijoles and tortillas does not often engender that disease in Mexico. Some of the worshippers were provided with long pieces of ribbon, which they applied in turn to every part, a knot being tied after each application, making, probably, as one of the gentlemen observed, 'a sort of family medicine chest.' The faith of the people in this thing of wood and paint is astonishing. An old man told us with the utmost degree of seriousness, that last May, when the cholera visited the place, and was cutting off twenty a day, they had only to bring the image into the street, and the disease at once disappeared. He was asked what he would have thought if the disease continued. He replied, 'That it was the will of the Saint and we must submit.'"

Mr. Bartlett was the means of rescuing two Mexican boys, whom the Apaches had captured. This circumstance led to a temporary difficulty with this most warlike of the southern tribes of Indians. Subsequently, however, Mr. Bartlett saw much of these people, and subdued them by kindness. We must make room for the following passage presenting the author's views on the manner in which these Indians should be treated, and the consequences of cruelty toward them:

"My experience established the truth of the opinion I had always entertained, that kind treatment, a rigid adherence to what is right, and a prompt and invariable fulfillment of all promises, would secure the friendship of the Apaches, a tribe of Indians which has the reputation of being the most hostile and treacherous to the whites of any between the Rio Grande and the Pacific. It is the conduct of unprincipled traders and emigrants, who sow the seeds of intemperance and vice among them, which has created most of the difficulties before experienced. These men defraud them of their property, and, on the slightest pretence, take their lives. That the Indians feel the deepest hatred towards the Mexicans is true, and they certainly have reason for entertaining a strong antipathy to that people. Acts of treachery of the grossest and cruelest description have been practised by the Mexicans towards them; and, though years have passed away since these events occurred, they are not forgotten by the Apaches. The desire of revenge, or as we should term it in our own case, of retributive justice, seems, instead of diminishing, to acquire increasing intensity, with the lapse of time. But bad as the conduct of the Mexicans may have been towards these Indians, they never were guilty of a more fiendish act than one perpetrated on them

by an Englishman, some twelve or fourteen years ago, in the northern part of Sonora. The particulars as related to me are briefly these: and having heard them both at El Paso, and at Arispe, I have no doubt of their correctness. It seems that in consequence of the depredations of the Indians, the State of Sonora offered a premium of one hundred dollars for each Apache scalp. A disgrace to his nation, named Johnson, actuated by the reward, induced a large party of Apaches, men, women and children, to assemble around a quantity of goods, which he had brought among them ostensibly for the purpose of trade. He had concealed beneath some saddles and flour bags, a cannon heavily loaded with shot and a piece of chain, near which was stationed a man, pretending to smoke. At a signal given by Johnson, this man suddenly uncovered the breech of the gun and touched it off, the rest of his party at the same time discharging their small-arms among the terrified Indians, who fell on every side. When the survivors had collected their senses, and saw the Americans preparing for another volley, they rallied, and being the larger party, put Johnson and his crew to flight. A skirmish afterwards took place, in which the Indians met with further loss. After so base and villainous an act, it is not surprising that the Apaches look upon all white men as their enemies, whether Mexicans or Americans."

We are loth to leave these volumes, but our space will permit us to dwell on them no longer. We commend them to all who wish to obtain a knowledge of the country recently acquired from Mexico. The more strictly scientific results of the commission, we are given to understand, will be given to the public in a separate work.

Benjamin G. Ferris, Esq., late Secretary of the territory of Utah, has given us a very readable work entitled *Utah and the Mormons*, setting forth the History, Government, Doctrines, Customs, and Prospects of the Latter-Day Saints. Mr. Ferris writes from personal observation, and, though he does not appear to have been very strongly impressed in favor of the people and their peculiar institutions, we think his statements ought to be accepted as reliable. The picture that he draws is a dark one, and it becomes a question which upright men ought to ponder, what can be done to save these infatuated people from their evil ways. Their institutions present questions which our statesmen and legislators will have to meet boldly and decide righteously. We commend Mr. Ferris' book to our readers. (New York: Harper & Brothers. 1854. 12mo, pp. 347.)

Sunny Memories of Foreign Lands. By Mrs. HARRIET BEECHER STOWE. Illustrated by designs by Billings. In two volumes. (Boston: Phillips, Sampson & Co. 1854. 12mo, pp. 326, 432.) This record of foreign adventure has already been bought and read by thousands, both north and south, and has been well received by all unprejudiced minds. Mrs. Stowe's progress in Great Britain was one continued ovation, and yet she manages to relate the story of the honors heaped upon her in every place which she visited, with such apparent unconsciousness and *naivete* as to relieve it of the taint of egotism. Her estimate of the people of England is always genial, generally flattering. Of its social state and its institutions, she speaks only incidentally. Yet on these matters her slightest words often

appear to be pregnant with good sense and political sagacity. Some of her criticisms on English literature and art are delightfully fresh and independent. To many, the free and racy pictures she gives of men distinguished in the various departments of literature, are among the most interesting portions of her volume. Such men as Sir William Hamilton, Macaulay, Rogers, Lord John Russell, &c., are brought by her graphic pen vividly before the reader. To us one of the most grateful of these sketches is the following; not more on account of its distinguished subject, than of the genial colors in which it is painted :

"I went, as I had always predetermined to do, if ever I came to London, to hear Baptist Noel, drawn thither by the melody and memory of those beautiful hymns of his, which must meet a response in every Christian heart. He is tall and well formed, with one of the most classical and harmonious heads I ever saw. Singularly enough, he reminded me of a bust of Achilles at the London Museum. He is indeed a swift-footed Achilles, but in another race, another warfare. Born of a noble family, naturally endowed with sensitiveness and ideality to appreciate all the amenities and suavities of that brilliant sphere, the sacrifice must have been inconceivably great for him to renounce favor and preferment, position in society,—which, here in England, means more than Americans can ever dream of,—to descend from being a court chaplain, to become a preacher in a Baptist dissenting chapel. Whatever may be thought of the correctness of the intellectual conclusions which led him to such a step, no one can fail to revere the strength and purity of principle which could prompt to such sacrifices. Many, perhaps, might have preferred that he should have chosen a less decided course. But if his judgment really led to these results, I see no way in which it was possible for him to have avoided it. It was with an emotion of reverence that I contrasted the bareness, plainness, and poverty of the little chapel, with that evident air of elegance and cultivation which appeared in all that he said and did. The sermon was on the text, 'Now abideth faith, hope, and charity, these three.' Naturally enough, the subject divided itself into faith, hope, and charity.

"His style calm, flowing, and perfectly harmonious, his delivery serene and graceful, the whole flowed over one like a calm and clear strain of music. It was a sermon after the style of Tholuck and other German sermonizers, who seem to hold that the purpose of preaching is not to rouse the soul by an antagonistic struggle with sin through the reason, but to soothe the passions, quiet the will, and bring the mind into a frame in which it shall incline to follow its own convictions of duty. They take for granted, that the reason why men sin is not because they are ignorant, but because they are distracted and tempted by passion; that they do not need so much to be told what is their duty, as persuaded to do it. To me, brought up on the very battle field of controversial theology, accustomed to hear every religious idea guarded by definitions, and thoroughly hammered on a logical anvil before the preacher thought of making any use of it for heart or conscience, though I enjoyed the discourse extremely, I could not help wondering what an American theological professor would make of such a sermon.

"To preach on faith, hope, and charity all in one discourse—why, we should have six sermons on the nature of faith to begin with: on speculative faith; saving faith; practical faith, and the faith of miracles; then we should have the laws of faith, and the connection of faith with evidence, and the nature of evidence, and the different kinds of evidence, and so on. For my part I have had a suspicion since I have been here, that a touch of this kind of thing might improve English preaching; as, also, I do think that sermons of the kind I have described would be useful, by way of alterative, among us.

If I could have but one of the two manners, I should prefer our own, because I think that this habit of preaching is one of the strongest educational forces that forms the mind of our country."

Sandwich Island Notes. By A HAOLE. (New York: Harper & Brothers. 1854. 12mo, pp. 493.) This volume purports to have been written by a foreigner, for such is the meaning of the word to indicate the authorship in the title-page. The expression must have been used with reference to the Sandwich Islands, instead of this country, for the author is evidently a native here. He is very familiar with the islands about which he writes, and has taken much pains to collect information, which he has embodied in a very readable volume. The author gives a very full and instructive account of the topography of the islands, the government, the character and habits of the people, the effects of civilization and Christianity among them, &c. He is clearly in favor of "annexing" the islands to this country. We commend his volume to our readers, as worthy of attention.

Russia. Translated from the French of the MARQUIS DE CUSTINE. (New York: D. Appleton & Co. 1854. 12mo, pp. 500.) This work is the production of a cultivated French noble, and was produced at a period when there was little temptation to be uncandid or unjust. Yet some of the pictures presented are scarcely flattering to the Muscovite. Indeed, it almost seems that the writer tries to make the worst of many things. Yet there is little reason to call in question the justness of his observations. He seems to have been especially haunted with vermin and dirt, and assigns them a prominent place among the fixed "institutions" of the country. We have looked through this volume with satisfaction, and can assure our readers that it contains much important information, and many suggestive views respecting the Russian empire.

Captain Canot, or Twenty Years of an African Slaver; being an account of his career and adventures on the coast, in the interior, on shipboard, and in the West Indies. Written out and edited by BRANTZ MAYER. (New York: D. Appleton & Co. 1854. 12mo, pp. 448.) Mr. Mayer is known as a gentleman worthy of confidence, and his assurance that the account contained in this volume may be relied on, will go far to insure its currency. It contains the history of a man of great native force of character, who was for many years engaged in the African slave-trade, and who made himself familiar with all the circumstances attending the traffic. Captain Canot's disclosures of what he saw and learned in the interior of Africa, present a sickening view of the people, where five-sixths are slaves to the other sixth. This book will serve to enlighten our people, not only in reference to the slave-trade, but also in reference to the condition of the barbarous and degraded children of Ham, in their own land.

The Messrs. Harper have commenced the publication of *Harper's Statistical Gazetteer of the World*. With special reference to the United States and British America. By J. CALVIN SMITH. This work is to be comple-

ted in ten numbers, comprising in all about 1,800 pages, royal octavo. It will be accompanied with seven new and accurate maps. Four numbers are already issued, extending from A to G, and nearly through the latter letter. The work has been carefully prepared, and in the matter of American localities is very full. We think this will be the best popular Gazetteer published in this country.

Famous Persons and Places. By N. P. WILLIS. (New York: Charles Scribner. 1854. 12mo, pp. 492.) This volume is in the same vein with the author's "Pencilings by the Way," or in fact a continuation of them. It deals quite freely with the privacy of some of the leading personages and families of England and Scotland, whom the author visited several years since, and is vastly entertaining. To these notes of foreign travel, the writer has added sketches of later celebrities, such as Jenny Lind and Kossuth.

The Philosophy of Moral Necessity and Moral Freedom. In Two Parts. Part First. Principles of Necessity and of Freedom. Part Second. Principles of Harmony, reconciling particularly Man's Moral Freedom with Divine Foreknowledge and Predestination. By REV. J. LAGRANGE. (Auburn, N. Y.: W. J. Moses. 1854.) This is a formidable title, and will strike every one as something novel in these days of light reading and still lighter thinking. He must be a hopeful man who imagines that any considerable number of persons will read a book on such an intricate topic; for intricate it unquestionably is. Yet every one imagines that, practically, he understands the whole matter. It is only when he begins to read and study on the freedom of the will, that he gets puzzled. The late hour at which this book came into our hands, has prevented us from giving it that deliberate perusal which would entitle us to pronounce upon it a final judgment. Its style is generally simple and clear, perhaps a little bald and dry, and obviously too technical for ordinary readers. Its method generally is scholastic and artificial in a high degree. Yet it is vigorously written, and thoroughly elaborated. Who the author is, beyond what is obvious on the title-page, we know not. We know nothing of his antecedents or present connections. Whether he is a Baptist, Presbyterian, Methodist, or Congregationalist, we are not informed. This, we presume, is his first appearance as an author. The topic he has chosen is the most difficult in the whole range of philosophical or theological literature. We commenced reading his book with a slight prejudice on this very account. We must confess, however, that the prejudice vanished before we had read many pages. We found that we were dealing with a vigorous thinker. This much we will now say, that the book deserves perusal. It is no shallow, catchpenny affair. Some of its distinctions are remarkably well put. Others perhaps, are artificial and unsatisfactory. His general view is in opposition to that of Jonathan Edwards, and in favor of the freedom of the will. Still, he admits a kind of moral necessity, in certain circumstances, and in certain conditions. He defines moral freedom to be,

exemption from *extrinsic causation*. He shows, however, very satisfactorily, that all moral action is subject to causation of some kind, and that it is free only by subjection to *internal causation*. In fact, he takes the ground of Coleridge, though never once referring to that writer, that man, under God, is a finite productive will, and thence the proper cause of his own actions. His theological views are those of the more intelligent Methodists, which may be described as a modification of moderate Calvinism.

We are not prepared, by any means, to endorse all the views or statements of this writer. His method is too scholastic. He attaches too much importance to mere words, as if they were exact representations of things. He has a way of making simple things quite intricate. His notions of "moral equilibrium" strike us as mechanical. His philosophy and theology are too much mingled, in a work professedly scientific. Some of his quotations from Scripture seem to us inapplicable. One thing, however, we like, namely, the clear and important distinctions which he makes and maintains throughout his book, between *cause*, *occasion* and *means*. These are perpetually confounded by Jonathan Edwards, in his celebrated work. We like, also, his views of the nature and function of motives, which Edwards confounds with affections, emotion and desire, and of course with cause.

As to the theological views propounded in the second part of the work, we must be permitted to suspend our judgment till we can give them some closer attention.

A Defence of "The Eclipse of Faith," by the Author: being a rejoinder to Professor Newman's Reply. Also, "The Reply to the Eclipse of Faith," by FRANCIS W. NEWMAN, &c. (Boston: Crosby, Nichols & Co. 1854.) We advise all who have read the "Eclipse of Faith," to procure this also. It will give them some idea of the spirit and aim of the Newman and Parker school, who have been fitly denominated "destructionists." The manner in which Newman treats the moral character of Jesus is positively irreverent and blasphemous. He can see no beauty in some of the wisest and profoundest sayings of our Lord. He treats, for example, the words "Render unto Cæsar the things that are Cæsar's, and unto God, the things that are God's," with irreverent contempt. He objects to his "authoritative" style of teaching; and over and over again charges him with blunders and mistakes! The rejoinder of the author of "The Eclipse of Faith," is masterly and severe. It honestly and sharply rebukes the infidel presumption and trifling of Newman, a man naturally amiable and acute, but bewildered and stultified by doubt. It defends successfully the sinless character of Christ. How painful, however, the very fact, that such a character should need defense. Indeed it does not need it, in itself considered. We might as well defend the sun. If a man is so blind as to vituperate the sun, he is beyond the reach of logic. If others, too, follow such a man, all that can be said is, "If the blind lead the blind, both will fall into the ditch."

Lectures on the True, the Beautiful, and the Good. By M. VICTOR COTTE. Increased by an appendix on French Art. Translated by O. W.

WIGHT. (New York: D. Appleton & Co. 1854. 8vo, pp. 391.) This is one of the most important of Cousin's Philosophical Works, inasmuch as it contains his own statement and defense of his system. Under the three heads of the True, the Beautiful, and the Good, he discusses Psychology, which he regards as the starting-point of all Philosophy, Æsthetics, Ethics and Theodicy. His aim is to reconcile Psychology and Ontology, or rather to establish a connection between them. He claims that man is both finite and infinite; finite in comprehension and volition, and infinite in spontaneity and reason. According to the motto of this volume, he holds that "God is the life of the soul, as the soul is the life of the body." By means of this awful impersonality man may transcend himself, and comprehend the absolute and unconditioned. We need scarcely say that the theories of M. Cousin, though impossible in themselves, are defended with amazing ingenuity and a wonderful wealth of learning and eloquence.

Logic, or the Science of Inference. A systematic view of the principles of evidence and the methods of influence in the various departments of human knowledge. By JOSEPH DEVY. (London: H. G. Bohn. New York: Bangs, Brother & Co. 1854. 12mo, pp. 400.) Systems of Logic have been as various and conflicting as the opposite schools of Metaphysics. The speculative views of Aristotle, have been opposed to the practical doctrines of Bacon, the *a priori* methods of Descartes, to the inductive methods of Helvetius. The volume before us is an attempt to combine the logical doctrines of different schools of philosophers into one comprehensive yet compacted system. He has attempted to group around the central idea of inference the various methods and systems which are connected with its functions in the leading branches of knowledge. He includes not only those forms of inference which are employed in matters of opinion and belief, but those also which are exercised in the construction of science. The treatise may seem to be quite diverse in its matter, but the author has proved himself to be so fully master of his subject, as to have fused the whole into a systematic unity. We have never seen a more complete and thorough treatise on the subject of Logic.

Ticknor & Fields, of Boston, have issued a new edition of *Essays on the Formation and Publication of Opinions, the Pursuit of Truth, &c.* By SAMUEL BAILEY. (12mo, pp. 422.) These essays are the production of a profound thinker and vigorous writer. They are worthy to be placed by the side of the celebrated Essays of John Foster, though perhaps not equal to the latter in point of grasp and subtility of thought. We are glad to see them in a new edition.

Lectures on Architecture and Painting, delivered at Edinburgh, in November, 1853, by JOHN RUSKIN. (New York: John Wiley. 1854. 12mo, pp. 189.) Mr. Ruskin, by his previous publications, has established a reputation as a critic in matters of art which will give free and extensive currency to the volume before us. We do not coincide with some of his theories on archi-

ture, but we have read these lectures with profound pleasure. We intended to quote several passages relating to street and public architecture, but find ourselves unable to do so. We can only find room for the following on the connection between the Beautiful and the Good:

"Now, therefore, I think that, without the risk of any farther serious objection occurring to you, I may state what I believe to be the truth; that beauty has been appointed by the Deity to be one of the elements by which the human soul is continually sustained; it is, therefore, to be more or less in all natural objects, but in order that we may not satiate ourselves with it and weary of it, it is rarely granted to us in its utmost degrees. Where we see it in those utmost degrees, we are attracted to it strongly, and remember it long, as in the case of singularly beautiful scenery, or a beautiful countenance. On the other hand, absolute ugliness is admitted as rarely as perfect beauty; but degrees of it more or less distinct are associated with whatever has the nature of death and sin, just as beauty is associated with what has the nature of virtue and life." P. 27.

We have received a volume which we earnestly commend to the notice of all public speakers: *The Orator's Touchstone; or Eloquence simplified*. By HUGH MCQUEEN. (New York: Harper & Brothers. 1854. 12mo, pp. 327.) This volume contains directions which are of the utmost importance to clergymen, lawyers, &c., and we hope they will not only read it, but also adopt the practice which it prescribes.

The last volume of Mr. Bohn's Classical Library received by us, under the general title of *Erotica*, includes the "Elegies of Propertius," the "Satyricon of Petronius Arbiter," and the "Kisses of Johannes Secundus," to which are added "The Love Epistles of Aristænetus." Edited by WALTER K. KELLEY. The Basia of Johannes Secundus were written in the sixteenth century, but are justly regarded as entitled to a place among the classics. (New York: Bangs, Brother & Co. 1854. 12mo, pp. 500.)

Noctes Ambrosianæ. By the late Prof. JOHN WILSON, WILLIAM MAGINN, LL. D., J. G. LOCKHART, JAMES HOGG, &c. With memoirs and notes, by R. S. MACKENZIE, D. C. L. In five volumes. (New York: Redfield. 1854.) Of the *Noctes* it is unnecessary for us to write a word of commendation. They are known as a wonderful repository of gossip, criticism, literature, &c. But we feel constrained to thank Dr. Mackenzie for the manner in which he has executed the task of preparing this edition for the public. He has written, besides the illustrative and indispensable notes which occur on every page on these volumes, a history of Blackwood's Magazine, to which is appended the celebrated "Chaldee Manuscript," and memoirs of Wilson, Maginn, Hogg, and Lockhart. Both editor and publisher are entitled to high praise for this noble edition. We learn that Mr. Redfield intends to issue the celebrated "Odoherly Papers," also edited by Dr. Mackenzie."

The Novels and Miscellaneous Works of Daniel DeFoe. (London: H. G. Bohn. New York: Bangs, Brother & Co. 1854. 12mo, pp. 543.) This

volume belongs to Mr. Bohn's "Library of British Classics." We are glad to know that he has decided to include the author of "Robinson Crusoe" in this series. The present volume contains "The Life, Adventures, and Piracies of Captain Singleton," and "The Life of Colonel Jack."

We have received the third volume of Bohn's fine edition of Addison, containing the notes of Bishop Hurd. This edition is well printed, and is compact and portable. The present volume continues the publication of the "Spectator." (New York: Bangs, Brother & Co. 1854.)

Phillips, Sampson & Co., of Boston, have issued a volume from the pen of Elihu Burritt, the "Learned Blacksmith," under the title of "*Thoughts and Things at Home and Abroad.*" The writings of Mr. Burritt are prefaced by a record of his life from the genial pen of Mary Howitt.

A Course of English Reading, adapted to every taste and capacity. By Rev. JAMES PYCROFT, B. A. Edited with alterations, emendations, and additions, by J. A. SPENCER, D. D. (New York: C. S. Francis & Co. 1854. 16mo, pp. 286.) This little volume met with a kind reception on its publication in England, a few years since, and its value is enhanced by the judicious labors of Dr. Spencer. It contains directions for reading which are invaluable to the student.

The following works we can only mention by their titles.

"*The Iron Cousin; or Mutual Influence.*" By MARY COWDEN CLARKE. (New York: D. Appleton & Co. 1854. 12mo, pp. 511.)

"*Chestnut Wood: A Tale* By LIELE LINDEN. In two volumes. (New York: D. Appleton & Co. 1854. 12mo, pp. 359, 360.)

Ministering Children. A Tale dedicated to Childhood. By the author of "Sunday Afternoons in the Nursery," &c. (New York: Riker, Thorne & Co. 1854. 12mo, pp. 415.)

Lelia Ada, the Jewish Convert. An Authentic Memoir. By OSBORN W. TRENER, HEIGHWAY. (New York: John Wiley. 1854. 12mo, pp. 355.)

THE BIBLE ITS OWN INTERPRETER.

A COMPLETE CONCORDANCE TO THE HOLY SCRIPTURES;

Dictionary and Alphabetical Index to the Bible, for all who would understand the Inspired Writings. In two parts, containing:—I. THE COMMON WORDS, in so full and large a manner that any verse may be readily found by looking for any material word in it. In this Part the various significations of the principal words are given, by which the true meaning of many Passages of Scripture is shown. An account of Jewish Customs and Ceremonies is also added, which may serve to illustrate many parts of Scripture. II. To this Part is prefixed a Table containing the significations of the words in the Original Languages from which they are derived. To which is added A CONCORDANCE TO THE BOOKS CALLED APOCRYPHA. The whole Digested in an easy and regular method; which, together with the various significations and other improvements now added, renders it more useful than any book of the kind hitherto published.

BY ALEXANDER CRUDEN, M.A.

The whole revised with the utmost care. To which is added an original Life of the Author.

A complete form this celebrated work has stood the test of more than one hundred and twenty-five years, outliving every other substitute, such as abridgments, or other works of a similar character made out of it, Bible Analyses, Manuals, Commentaries, &c.; and never stood higher than it does this day among all who are familiar with helps to the study of the Scriptures. It has been justly styled, "The Bible its own Interpreter."

Its practical knowledge of its unequalled merit and usefulness has hitherto been confined mainly to clergymen, and that, too, every Bible-reader alike needs it, and when it can be used with as much facility by any one as can be a common dictionary. It is said, indeed, to be equally as necessary to an understanding of the Bible, and hold the same relation to it, which a dictionary does to the understanding of a language. Every student of the word of God, and every family, should have free access to it.

It has been received from a large number of our most eminent clergymen of different denominations respecting the value of the work. They are given below, as far as room will permit. They show the estimate in which it is held by men whom all will acknowledge to be competent judges in the matter.

TESTIMONIALS.

From the REV. PROFESSOR GOODRICH, D.D., of Yale College, New Haven.

I made use of CRUDEN'S CONCORDANCE for many years, and have always regarded it as a monument of industry, and an invaluable assistance, in its complete form, to the study of the Word of God.

From the REV. M. W. JACOBUS, D.D., of the Theological Seminary, Pittsburg, Pa.

The alphabetical arrangement of passages, however complete or useful in its way, can answer the same purpose. It is indeed a self-sufficient Bible—the Bible arranged in a way to interpret itself. . . . Such a verbal Concordance as Cruden has produced, is more useful to the Bible student than the Dictionary to a common reader.

From the REV. WILLIAM B. SPRAGUE, D.D., (Presbyterian,) Albany.

It has been the companion of my whole life, both as a theological student and a minister; and it is the last book, with the exception of the Bible itself, that I would consent to have pass out of my hands.

From the REV. THOMAS DEWITT, D.D., (Dutch Reformed,) New York City.

It is invaluable to the biblical student, and the abridgments which have been made of it furnish no idea of the thoroughness and completeness of the original and complete work. Other works, such as "Gaston's Collection," "Scripture Manual," "Analysis of the Bible," &c., have their special excellence and uses, but can never supply the place of the original Cruden's Concordance.

From the REV. BISHOP JAMES, D.D., (Methodist Episcopal Church,) New York City.

It has aided me more in the study of God's word—enabling me to compare Scripture with Scripture, and interpret Scripture by Scripture. I believe its usefulness both to laymen and ministers can hardly be overrated.

From the REV. J. B. CONDIT, D.D., of Lane Theological Seminary, Cincinnati, Ohio.

I have used it more than twenty years, with a growing estimate of its value. In its complete form, as published by Mr. Dodd, I earnestly commend it as the book that should find a place in every family by the side of the Bible.

From the REV. I. S. SPENCER, D.D., (Presbyterian,) Brooklyn, N.Y.

CRUDEN'S CONCORDANCE is, in my opinion, altogether superior to any other work of the kind. I do not believe that any Commentary, Arrangement, or Analysis of the Sacred Scriptures that has ever been published, is so well calculated as this, to be of use to all students of the Word of God.

From the RT. REV. BISHOP MCLVAIN, D.D., (Episcopal,) Ohio.

No English Concordance can take its place, or do without it. It is equally precious to the minister of the Word and the earner of the Scriptures, of any sort or condition of men.

From the REV. ALBERT BARNES, (Presbyterian,) Philadelphia.

I have long been in the habit of consulting the work to which you refer, and deem it of inestimable value, and do not believe it can be superseded, or is likely to be, by any other similar work.

From the REV. H. HUMPHREY, D.D., late President of Amherst College, Mass.

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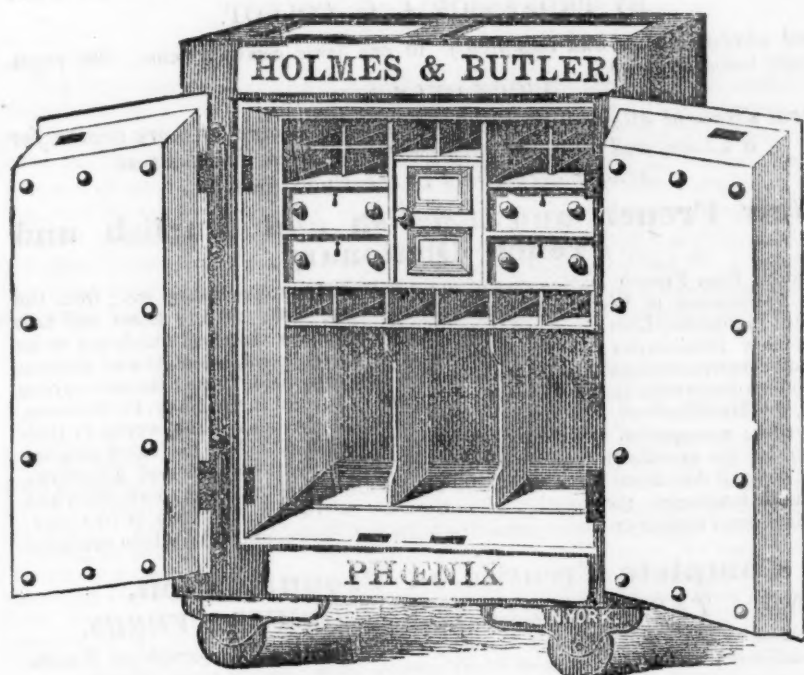
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THE RECORDS OF MEDICAL SCIENCE, abounding as they do with ample testimonials to the value and efficacy of different medicinal agents, scarcely furnish a parallel with the results recorded from a multitude of living witnesses to the great worth of Sands' Sarsaparilla. The remarkable cures of a great variety of diseases effected by its timely administration furnish conclusive evidence of this fact, and the experience of fifteen years has won for it a deserved popularity that no other preparation ever attained; and it has now become a standard article of medicine throughout the American Continent, Europe, and the W. I. Islands. It has been approved by the medical faculty, introduced and extensively used in hospitals, under the watchful eye of physicians, with the happiest results.

ASTONISHING CURE.

Patterson. N. Y., May 20th, 1851.

Messrs. A. B. & D. SANDS:—Gentlemen,—Having witnessed the most beneficial effects from the use of your Sarsaparilla, it gives me pleasure to send you the following statement in regard to my son. In the spring of 1848 he took a severe cold, and after eight weeks of severe suffering the disease settled in his leg and foot, which soon swelled to the utmost. The swelling was lanced by his physician, and discharged most profusely; after that, no less than eleven ulcers formed on the leg and foot at one time. We had five different physicians, but none relieved him much; and the last winter found him so emaciated and low that he was unable to leave his bed, suffering the most excruciating pain. During this time the bone had become so much affected, that piece after piece came out, of which he has now more than twenty-five preserved in a bottle, varying from one-half to one and a half inches in length. We had given up all hopes of his recovery, but at this time we were induced to try your Sarsaparilla; and with its use his health and appetite began immediately to improve, and so rapid was the change that less than a dozen bottles effected a perfect cure.

With gratitude, I remain truly yours, **DARIUS BALLARD.**

We, the undersigned, neighbors of Mr. Ballard, cheerfully subscribe to the facts of the above statement.

Patterson, May 21st, 1851.

H. & R. S. HAYT,

GEO. T. DEAN,

A. M. TROWBRIDGE,

C. EASTWOOD.

Prepared and Sold, Wholesale and Retail, by A. B. & D. SANDS, Druggists and Chemists, 100 Fulton street, corner of William, New-York. Sold also by Druggists generally throughout the United States and Canada.

PRICE \$1 PER BOTTLE; SIX BOTTLES FOR \$5. 76—4t

COMMUNION SERVICE

A superior assortment of Communion Service, consisting of

**Tankards, Flagons, Plates, Goblets, Baptismal
Founts, &c.,**

either Silver Plated or Britannia. Also, a general assortment of

Britannia Ware,

constantly manufactured by

HALL & BOARDMAN,

Nos. 93 and 95 Arch Street.

PHILADELPHIA, Feb'y, 1854.

76—4t

COUCH'S LUSTRE,

PATRONIZED

by the

Upholsterers

To her Majesty.



The Nobility

and the

Royal Family.

PAPIER MACHE OR FURNITURE POLISH,

COMPLETELY preserves and effectually restores the brilliancy of all polished goods, viz. : Papier Mache Goods, Furniture, Piano Fortes, and other musical instruments.

This great desideratum is now effectually supplied by a practical upholsterer, who has himself used it for a considerable time with great effect. It was also most satisfactorily used at Buckingham Palace, previous to the Coronation of her present Majesty.

It is simple in its application, as it is economical in its cost ; for it may be used by domestic servants or porters, or any inexperienced hand. A few drops applied to an article as soon as it looks dull will immediately restore its brilliancy, and remove, likewise, all kinds of spots or stains of paint.

TESTIMONIALS.

NEW-YORK, *March 21, 1853.*

MR. COUCH—SIR :—We have been using your French Polish Reviver now for more than eight months, and find it an article of very superior properties for imparting an even, durable, and highly-finished lustre. We cheerfully give our testimony in favor of its virtues, and with implicit confidence recommend its general use.

RICE & SMITH, 725 and 727 Broadway, N. Y.

NEW-YORK, *December 8, 1853.*

MR. COUCH—SIR :—I have used your Polish, and I have no hesitation in publicly stating that I think it superior to any other before manufactured. I intend to use it exclusively in my warerooms. Yours, respectfully,

HORACE WATERS,

PIANOS AND MUSIC,

333 Broadway, N. Y.

MR. COUCH—DEAR SIR :—We have used your "Lustre, or French Polish Reviver," and think it a first rate article, and superior to anything ever used by us in bringing to a perfect polish our imported wood-work, and would bear testimony to its good quality, and recommend it to general use.

Very truly yours,

February 14, 1853.

SILL & PELL, 28 Maiden-Lane.

Having seen the article called "Couch's Lustre," and having used it on Papier Mache Goods of various kinds, I can most heartily recommend it for that class of Goods.

GEO. W. TUTTLE,

NEW-YORK, *March 21, 1853.*

Per Wm. C. Shaw.

26 BISHOPSGATE STREET, *April 16, 1844.*

MR. COUCH :—We have now used your Polish Reviver seven years, and willingly bear testimony to its superiority over any article that we have met with for the purpose. We consider it well worthy of the attention of the trade. We are your obedient servants, (Signed,) HENRY SEARLE & CO.

OLD BOND STREET, *August 1, 1846.*

SIR :—I have used your Lustre these last nine years, and am happy to give you my tribute as to its perfect efficacy. I am, Sir, your obedient servant,

To Mr. Couch.

(Signed,)

J. WEBB.

Sold Wholesale and Retail, with directions for use, by the Proprietor, W. COUCH, London ; and Geo. Couch, 199 Court-street, Brooklyn, L. I. ; Horace Waters, Piano Forte Warehouse, 333 Broadway ; Messrs. Sill & Pell, Importers of Papier Mache Goods, Maiden Lane ; Messrs. Rice & Smith, Nos. 725 and 727 Broadway.

SOLD IN BOTTLES AT 50 CENTS EACH.



J.W. G.W. N.Y.

HAVILAND, BROTHERS & CO.,

47 JOHN-STREET, NEW-YORK,

Invite the public to examine their Stock of

**Dining, Dessert, Tea, and Toilet Sets, Vases,
and Fancy Articles.**

They are largely increasing their decorating establishment in France, and believe they can exhibit a Stock that will compare favorably in decoration and shapes with any other in this country or Europe.



J.W. G.W. N.Y.

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THE TEETH.

Drs. BLAISDELL & LEDIARD,
SURGEON AND MECHANICAL DENTISTS,
32 Bond Street, New-York,

HAVE the honor to inform the public of New-York and the United States, that they are prepared to execute any operations pertaining to their profession, in the best possible manner, and for moderate fees.

DR. LEDIARD,
SURGEON DENTIST,
(FROM LONDON,)

Has the honor to inform the Ladies and Gentlemen of New-York, that he has associated himself, in the practice of the Dental profession in this city, with Dr. Blaisdell, of 32 Bond street.

Dr. L., for the last twelve years, has conducted a large and highly respectable practice; and having studied his profession in the best medical schools in London, and also made himself thoroughly acquainted with the mode of practice in Paris and the United States, feels the utmost confidence in offering his services to the Public of New-York. He has no hesitation in saying that, in conjunction with his partner, Dr. Blaisdell, he can afford entire satisfaction, in any branch of the profession on which he may be consulted.

Dr. Lediard has paid great attention to regulating children's teeth; and he cannot too urgently impress upon parents the necessity of an early and constant reference to a judicious practitioner, not only to preserve the contour of the face, but to avoid the many serious evils which are inseparable from irregularity of the teeth.

32 Bond street, New-York, October 21st, 1853.

75—tf

HARRISON & HILL'S
DAGUERREAN PALACE,
OR HELIA GALLERY,
283 FULTON STREET, BROOKLYN.

The finest suite of Rooms in the World—all on the second floor—with the largest and best light ever put up for Photographic purposes.

Gallery furnished with carved Rosewood Furniture, of crimson plush, consisting of Sofas, Divans, Ottomans, Piano, etc. Regarding the quality of work, it should be sufficient to state that Mr. Gabriel Hunison took the Pictures (for Mr. Lawrence, of Broadway, New-York,) which received the

PRIZE MEDAL AT THE WORLD'S FAIR, LONDON, IN 1851.

Always on hand, at manufacturers' prices, a large and beautiful assortment of

Locketts, Rings, Keys, Seals, &c.,

for the insertion of Daguerreotypes.

75—4t



RICH FURNITURE

FOR THE SPRING TRADE,

AT

BROOKS'

***Fashionable Cabinet and Upholstery
Warehouse,***

127 FULTON, CORNER OF SANDS ST.,

BROOKLYN.

The attention of the public is respectfully called to the unusually large stock of Rich Cabinet Furniture and Upholstery Goods at the above Establishment—comprising the most desirable patterns in Rosewood, Mahogany, Walnut, and Oak; and of the best

WORKMANSHIP AND FINISH.

Those who are about furnishing are invited to call and examine for themselves. Every facility offered for Packing and Shipping. Goods delivered in New-York free of expense.

All kinds of CURTAIN WORK done at short notice. Pure Hair Mattresses, &c., always on hand.

The subscriber has also the exclusive agency for the sale of RESSIGUE'S, WATERS', and PIGOT'S PATENT SPRING MATTRESSES and UNDER-BEDS, differing in construction, yet each possessing its peculiar qualification, and pronounced by the public as the greatest invention of modern times. 76—41

BUSINESS CARDS.

Blake & Brown, Importers and Jobbers of Silk Goods and Millinery Articles, 191 Broadway, cor. of Dey st., New-York. Marshall B. Blake, Bartholomew Brown. 75—4t

Starr, Fellows & Co., No. 74 Beekman st., N. Y., Manufacturers of Gas Fixtures, Gas Chandeliers, Solar, Camphene, and Fluid Chandeliers, Hanging, Table, Mantel, Side and Bracket Lamps, Girandoles, Hall Lanterns, &c. Globes, Chimneys, and Wicks, of all kinds; Prisms, Stained Glass, Britannia Lamps, Lamp Tops, Lamp Chain, &c. Wholesale and retail.

Paper Hangings, Paper Hangings.—GEORGE COUCH, Upholsterer and Paper Hanger, 226 Court street, cor. of Degraw, South Brooklyn, respectfully informs his friends and the public that he has just received a large assortment of French and American Paper Hangings, Window Cornices, Pins, Bands, Cords, Tassels, Gimp, &c., Window Shades, Lace and Muslin Curtains. N. B.—Decorative Work done either in Paper or Fresco. 76—4t

Elisha Kingsley, (Successor to Kingsley & Shreve,) Importer of Watches and Jewelry, Watch Makers' Tools, Materials, &c., Manufacturer of Watch Cases, Glasses, &c., &c., No. 22 Maiden Lane, New-York. 77—1yr

Harmer, Hays & Co., Importers of, and Dealers in Saddlery and Trunk Hardware, Hoop Iron, English Bridles and Kerseys, Patent Leather, &c., No. 72 Beekman-street, (late 273 Pearl-street,) New-York. Charles G. Harmer, John P. Hayes, Henry Hannah. 77—1t

King & Toy, Wholesale Druggists, S. W. corner of Main-street and Market-square, Norfolk, Va., Importers and Dealers in pure Drugs and Medicines, Perfumery, Brushes, Window Glass, Linseed and Sperm Oil, White Lead, Paints, (dry and in oil,) Landreth's Garden Seeds, &c. 77—1t

James T. Derrickson & Co., Commission Paper Warehouse, No. 30 Beekman street, New-York. Rag Warehouse, 159 South street. Jas. T. Derrickson, Jas. Gaunt, John Clapp, Jr. 76—4t

Wainright, Barron & Co., (Successors to Wm. Dennis & Co.) No. 250 Washington street, between Robinson and Murray, New-York, wholesale dealers in all kinds of Brooms, Woodware, Rope, Cordage and Twine. Manufacturers of Cedar and Willow ware, Rope, Brushes, &c. E. Wainright, James Barron, Jas. M. Sayre. 76—4t

William Trow, Book Binder, No. 47 Ann street, third story, New-York. Cloth and Leather Binding done in every variety of style. Particular attention given to Law, Sheep and Calf Binding. Libraries re-bound to order. 76—4t

Harrold & Murray, Booksellers and Stationers, and Music Dealers, No. 177 Broad-st., Richmond, Va. 1 yr—77—4t

Shawl Warehouse.—Singerland & McFarland, Importers and Jobbers of Shawls, and Manufacturers of Mantillas, Visites and Sacks, 296 Broadway, 5 doors above Stewart's, New-York. W. J. Singerland, L. W. McFarland. 75

State Mills, 217 Fulton st., near Greenwich, New-York. BLAIR & MERWIN keep constantly on hand all kinds of Green and Roasted Coffee, Mustard, Pepper, Spices, Cocoa, Chocolate, etc., etc. Coffee roasted and ground for the trade. Strict honesty is our policy. H. B. Blair, Geo. A. Merwin. 76—4t

James Cull, Marble Works, 7 Hamilton Avenue, South Brooklyn. Statuary and Marble Mantel Pieces, Monuments, Grave Stones, Tombs, &c. 78—2y

Louis Staudinger, (Successor to A. Giffin,) Hair Dressing Saloon, No. 9 Murray street, near Broadway, New-York. 76—4t

Geo. C. Smalley, Negotiator of Business Notes, Bonds, Mortgages, and other securities, No. 68 Wall street, New-York. References—Moses Taylor, Esq., Wm. B. Astor, Esq., New-York; Messrs. Page & Bacon, Bankers, St. Louis, Mo. 76—4t

John H. Keyser & Co., Manufacturers of Hot Air Furnaces, Cooking Ranges, and Metallic Marble Mantels, Columns, etc., 398 Broadway, N. Y. 76—4t

I. H. O'Hara, Tailor, No. 33 North Sixth street, between Market and Arch, Philadelphia. 76—4t

M. Fowler's Fashionable Clothing Store, No. 367 North Second street, below Green, east side, Philadelphia. Constantly on hand and for sale a general assortment of Ready Made Clothing, of the latest styles. Garments made to order at the shortest notice, and at the lowest Cash prices. 76—4t

Cornelius Curtin, No. 61 Middagh-st., between Hicks and Henry, Brooklyn, Upholsterer. Carpets and Oil Cloth Cut and Fitted, and all kinds of fancy Foot Benches and Carriage Heaters made in the neatest style, warranted superior to any in the city.

All orders left at his residence will be carefully and promptly attended to. 78—1t

The Great Republic Foreign and Domestic House Furnishing Warehouse, 312 and 314 Fulton-st., Brooklyn. Wholesale and Retail. Comprising Wooden, Willow, Britannia and Tin Ware, Brushes, Brooms, Mats, Cages, Fancy Articles, Table Cutlery and Hardware in general. Also, Manufacturers of Meat Safes, Step Ladders, &c. W. M. Dodge, J. F. Florentine. All Goods delivered in Brooklyn, Williamsburgh and New-York, free of charge. 78—1y

J. Golder's Lunch and Dining Saloon, Breakfast, Dinner and Tea, 69 Nassau-street, New York. Roast and Corned Meats, Six cts. per plate, Coffee and Tea three cents per cup. 78—1y

E. Degroot, Granite Hall Clothing Warehouse, 142 Fulton-street, (between Broadway and Nassau) New-York. Constantly on hand, a large assortment of all kinds of Clothing. Also, Cloths, Cassimeres and Vestings, which will be made up at the shortest notice, on the most reasonable terms. 78—1y

Joseph Mosby, (late of Richmond, Va.) Commission Merchant, 86 Front-street, New-York. Sells on Commission Manufactured and Leaf Tobacco, &c., and buys Licorice, Tongqua Beans, and other goods. 78—1y

A. G. Bagley & Co., 12 Maiden Lane, and 277 Broadway, New-York. Manufacturers and Patentees of Gold Pens, Gold and Silver Pencils, and Pencases. A large and beautiful assortment always on hand. Orders treated with accuracy and despatch. The highest Premium awarded from the World's Fair, for the best Gold Pens, and for the best Pencil Cases. H. H. Houghton. A. G. Bagley. 78—1y

Wm. C. Lyons, Cabinet Warehouse, 156 William st., corner of Ann st., New-York. Formerly at B. Newhouse's. All kinds of Bank, Counting House, Office and Steamboat Furniture manufactured. 75—4t

Zenas Crooker, Manufacturer of Door Locks, Knobs, &c., &c. Bell Hanging. Locks Repaired and Keys fitted, 181 Atlantic-st., Brooklyn. 78—1t

Business Cards.

Card, Book and Job Printing,
122 Nassau-street, (up stairs,) New-York.

John H. Schultz & Co. Pamphlets, By-Laws
for Societies, Cards, Circulars, Bill-Heads,
and every description of Book Work neatly
and promptly executed.

Smith & O. P. Smith's Manhattan
Hotel, and Dining Saloon, No. 133 Fulton-st.,
New-York. Rooms, from \$1 75 to \$2 50 per
week. 37½ cts. per night. 78-1y

Vernon Brothers, Paper Warehouse,
118 Fulton-st., New-York. Samuel Vernon,
Thomas Vernon. 75-4t

J. Buffum, Publisher and Bookseller,
and dealer in French, English and American
Stationery, No. 11 Cornhill, Boston. 75-4t

H. E. Mathews, Teacher of Piano-
Forte and Singing, 106 Orange-st., Brooklyn.
Three fine piano-fortes for sale. 73-4t

Mr. CHARLES SCHMIDT,

TEACHER OF

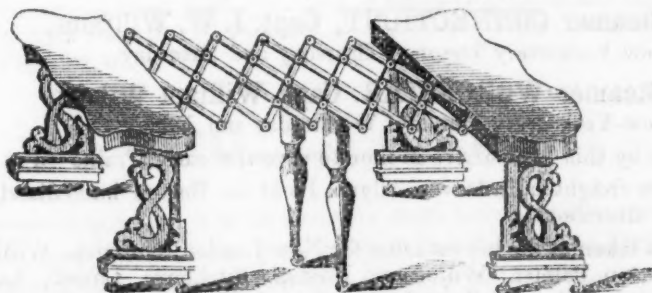
***Singing and Piano Forte, Violin,
and Thorough Bass.***

For Terms, inquire at his residence, **No. 634 BROADWAY,** or
of **SCHUBERTH & CO., SCHAFENBERG & LOUIS,** and **HALL &
SON,** Music Stores, Broadway. 76-4t


DUNSMORE & BROWN'S
FLORENCE, PARIS AND LONDON
LEGHORN, STRAW,
AND
FANCY BONNET WAREROOMS,
443 BROADWAY, Up Stairs.

We have observed the want of a good Retail Bonnet Store in this, the
great mercantile metropolis of the United States, where a complete Stock
of the most fashionable goods can be found at reasonable prices. We have
established the principle of retailing a single Bonnet at the wholesale
price, and will leave the enterprise with a deserving public to say whether
they will sustain such an establishment. 76-4t.

T. P. SHERBORNE,



CABINET MAKER,
No. 127 Walnut-Street, Philadelphia.

 An assortment of Patent Extension Dining Tables constantly on
hand. 76-4t.

SAVE YOUR MONEY.

A Dollar Saved is a Dollar Gained.

COAL, COAL, COAL.

GEORGE M'MAHON & Co.

Having had a large Stock of Coal on hand before the recent rise in the price of that article, are prepared to sell at Lower Rates than can be met with elsewhere.

By bringing their Coal direct from the Mines, they are enabled to avoid the expense attending intermediate expenses, and thereby sell CHEAP.

**Office in Van Brunt Street,
Near HAMILTON AVENUE, South Brooklyn.**

The best kinds of Coal constantly on hand. Those desirous of saving money by economical house-keeping will purchase as directed above.

All orders accompanied with the Cash will be punctually attended to, by application at the office or to either of the following Agents.

MESSRS. SCRANTON & CO.,

Cor. of Henry and Atlantic Streets.

MR. ALFRED RUNDLE,

Cor. of Union and Columbia Streets.

REGULAR UNITED STATES MAIL LINE, FOR BOSTON, WORCESTER, LOWELL, FITCHBURG, NASHUA, CONCORD, BELLOWS FALLS, &c.,

Via Norwich and Worcester, Worcester and Nashua, Boston and Worcester, New London and Willimantic, and Palmer Railroads.

Passengers by this line leave Pier No. 18 North River, foot of Courtlandt street, every day at 5 o'clock, P. M., (Sundays excepted.)

Steamer CONNECTICUT, Capt. J. W. Williams,

Will leave New-York every Tuesday, Thursday and Saturday.

Steamer WORCESTER. Capt. William Wilcox,

Will leave New-York every Monday, Wednesday and Friday.

Passengers by this Line arrive in time to save the early Trains on to Boston.

An Express freight train leaves Allyn's Point for Boston immediately on the arrival of the steamboats.

Passengers taken at the lowest rates for New-London, Norwich, Willimantic, Stafford, Munson, Palmer, Worcester, Boston, Fitchburg, Lowell, Lawrence, Nashua, Concord, Bellows Falls, and other places in Northern New-Hampshire and Vermont. Freights taken at the lowest rates.

For further information inquire of

E. S. MARTIN,

At the Office, on Pier 18 North River, foot of Courtlandt street.

No freight received after 4½ o'clock, P. M.



PETERSON & HUMPHREY,

379 BROADWAY, cor. White street,

ARE CONSTANTLY RECEIVING FROM EUROPE AND THE
AMERICAN MANUFACTORIES

A SELECT AND CHOICE ASSORTMENT OF

RICH CARPETINGS & OIL CLOTHS,

which for COLORS, QUALITY, STYLES, OR DESIGNS, are unsurpassed.

We have constantly on hand

Rich Velvet and Axminster,
" Tapestry and Brussels,
" Three-ply, elegant patterns.
" Super and Extra Fine,
" English Damask and Tapestry,
" Venetian, all widths,

English Druggets, 6-4, 12-4, and 16-4,
Embossed & Felt Table & Piano Covers,
Octagon and Enamelled Stair Rods,
Axminster Worsted and Chenille Rugs,
French and Italian Window Shades,
Furniture Oil Cloth.

OIL CLOTHS

of every description, from 3 to 24 feet wide, extra heavy, well seasoned, and bright colors; together with all choice goods found in first class Carpet Furnishing Stores, which will be freely shown, and sold at the *lowest possible cash prices.*

PETERSON & HUMPHREY,

Ap. 4t.

379 BROADWAY

NEWLY INVENTED SPRING UNDER-BED.

JAMES PIGOT,
PRACTICAL UPHOLSTERER,
27 COURT-STREET, BROOKLYN,

Would most respectfully invite the citizens of Brooklyn and the public in general to examine his newly invented Spring Under-Bed, which is now patronized by the most respectable Cabinet and Upholstery Houses in New-York and Brooklyn. Its construction is entirely different from any heretofore offered to the public. It is made in two sections, and laced together in the centre, and forms like a hinge when folded. It is as level on the top, when opened out, as a dining table; the weight from fifty to eighty pounds, or according to the weight of persons who use them. He will be happy to explain and show their superior qualities to parties, whether they want to purchase now or at any other time. The number already sold in Brooklyn and New-York is a sufficient proof of my assertion, not to speak of all I have sent to the Southern and Western States, and Canada.

I also make to order pure hair mattresses and feather beds.

☞ Every article in the Upholstery line made to order or repaired.

Wishing the public to benefit by any serviceable invention, we recommend to persons about procuring bedding, to examine Pigot's Spring Under-Bed before purchasing any other mattress. All our customers that we have sold to speak of them in the most flattering manner. We ourselves recommend them as an article worthy of public patronage.

ROCHEFORT & SKARREN, Upholsterers and Cabinet Makers,
623 Broadway, N. Y.

I consider Pigot's Spring Under-Bed the most durable and comfortable of anything of the kind now in use. My customers say that it gives general satisfaction.

HENRY STONEY, Cabinet Maker,
536 Broadway.

I have sold Mr. Pigot's Spring Pilliasters to my customers; they say they are superior to anything that has ever been introduced to the public for that purpose.

JOSEPH DIXON, 808 Broadway,
Cabinet Maker and Upholsterer.

I have in use one of Pigot's Spring Under-Beds, which I can recommend to the public as the best kind I have ever seen, and is well worthy the attention of all who wish a comfortable bed.

GIDEON SANFORD, Furniture Dealer,
No. 22½ Chatham street, N. Y.

I have in use one of Pigot's Spring Under-Beds. I can with confidence recommend it to families as being the best, in my opinion, ever invented. Persons who have used the old box spring mattress can never believe their superiority over all others until they examine them.

H. MATHIAS,
81 Main street, Brooklyn.

Messrs. J. & J. W. MEEKS, 14 and 16 Vesey street, N.Y., will with pleasure explain the superior qualities of PIGOT'S SPRING UNDER-BED to persons who wish to see them. Also, Mr. T. BROOKS, Cabinet Warehouse, corner of Sands and Fulton streets, Brooklyn.

Watches, Jewelry, and Silver-Ware.

SQUIRE, LANDER & CO.,

No. 97 Fulton-Street,

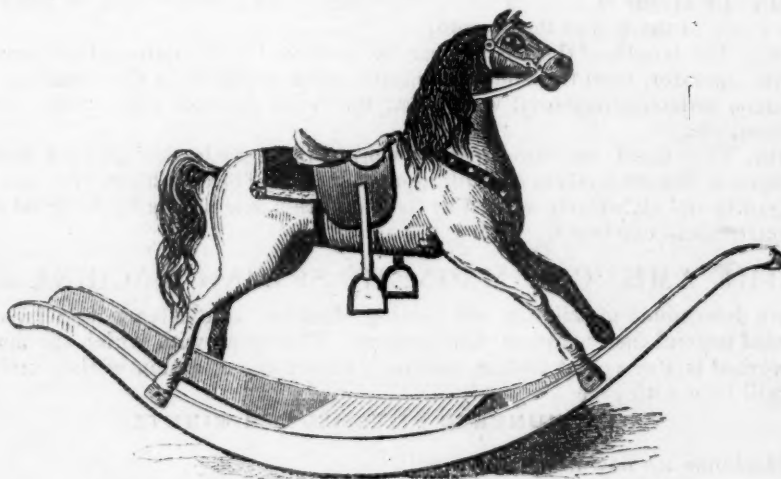
INVITE the attention of their friends and the public to their general assortment of

ALL THE STYLES OF GOODS

Usually kept in their line. We pride ourselves on our Silver Department, and warrant all sold by us to be of sterling quality, and of the latest patterns. Communion Sets, a full assortment, and all styles of Plated Goods, at the lowest prices.

NEW-YORK, *March*, 1853.

76-4t.



B. P. CRANDALL & CO.,

MANUFACTURERS OF

**PROPELLERS, HOBBY HORSES, VELOCIPEDES,
EMPIRE CABS AND ROCKING HORSES**

OF EVERY DESCRIPTION,

SLEIGHS, SLEDS, &C.

MANUFACTORY.

392 MADISON-STREET, Sign of the Hobby Horse.

DEPOT,

47 COURTLANDT-STREET.

76-4t.

GREATEST INVENTION OF THE AGE'

Take Notice!

**THE AMERICAN MAGNETIC SEWING MACHINE,
397 BROADWAY,
NEW-YORK.**

The public are respectfully invited to call at the rooms of the American Magnetic Sewing Machine Company, No. 397 Broadway, and examine the most superior machine ever presented to their notice. It will in fact entirely supersede every other invention of the kind, as it possesses distinct and marked peculiarities to which no other Sewing Machine can legally lay claim.

It is the result of three separate inventors, each of whom, distinct in himself, claims originality. The first of whom is ELIAS HOWE, the first inventor of Sewing Machines, who introduced the shuttle movement, without which every machine is comparatively useless. The next was THOMPSON, who adapted the machine to certain portions of tailors' work; and Mr. COON, by means of the peculiar formation of the shuttle, combined with other recent improvements of his own invention, has made a machine capable of doing any and all work that can be effected by means of the needle. The machine now offered for sale presents the following distinct and peculiar features:—

1st. The machine is extremely simple in its construction—easily understood by every one, and in no way liable to get out of order.

2d. The stitches *never* vary in length; they are uniformly perfect, and present a beautiful appearance, never as yet attained by any machine whatever.

3d. The sewing done by this machine is *warranted* never to rip or ravel—a frequent cause of complaint heretofore from those owning machines of a different character.

4th. Any and all kinds of work can be done on our machine with equal facility—silk, linen, cotton, or woollen fabrics, and leather, each present the same beautiful appearance.

5th. By means of friction rollers the thread can be made tight or loose upon the cloth, at the will of the operator.

6th. The length of the stitches can be graduated with mathematical exactness by the operator, from the fine and delicate stitch requisite in shirt making, linen bosoms, collars, ornamental work, etc., up to the coarsest stitch taken in sole leather, etc.

7th. The finest curvatures can be worked that may be desired, and beautiful designs of flowers, baskets of fruit, representations of beasts, birds, etc., can be as elegantly and elaborately worked by the aid of this machine as by the most skilful seamstress in existence.

THE AMERICAN MAGNETIC SEWING MACHINE CO.

Have determined to sell the best Sewing Machine in existence, and have succeeded beyond their warmest anticipations. The speed with which the machine is worked is also a great feature, that must secure the attention of the purchaser. It will take with ease

FIVE HUNDRED STITCHES PER MINUTE.

Machines are now in operation at

**The Crystal Palace, and at the Rooms of the Company,
No. 397 BROADWAY.**

Any information that may be desired can be obtained by calling at the Rooms of the Company, No. 397 Broadway, and those who may contemplate purchasing are very respectfully invited to call and examine before making purchases elsewhere.

JAMES T. AAMES, *President.*

ALEXANDER HITCHCOCK, *Treasurer.*

WM. WAKEMAN, *Secretary.*

76—4t

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Depository 113 Arch-st., Philadelphia.

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